

THE CLAY SANSKRIT LIBRARY
FOUNDED BY JOHN & JENNIFER CLAY

GENERAL EDITOR

RICHARD GOMBRICH

EDITED BY

ISABELLE ONIANS

SOMADEVA VASUDEVA



WWW.CLAYSANSKRITLIBRARY.COM
WWW.NYUPRESS.ORG

Copyright © 2005 by the CSL.
All rights reserved.

First Edition 2005

The Clay Sanskrit Library is co-published by
New York University Press
and the JJC Foundation.

Further information about this volume
and the rest of the Clay Sanskrit Library
is available on the following websites:

www.claysanskritlibrary.com

www.nyupress.org

ISBN 0-8147-5706-5

Artwork by Robert Beer.

Typeset in Adobe Garamond at 10.25 : 12.3+pt.

Printed in Great Britain by St Edmundsbury Press Ltd,

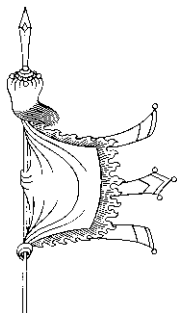
Bury St Edmunds, Suffolk, on acid-free paper.

Bound by Hunter & Foulis, Edinburgh, Scotland.

MAHĀBHĀRATA
BOOK NINE

ŚALYA
VOLUME ONE

TRANSLATED BY
JUSTIN MEILAND



NEW YORK UNIVERSITY PRESS
JJC FOUNDATION

2005

Library of Congress Cataloging-in-Publication Data

Mahābhārata. Śalyaparvan. Adhyāya 1–29.

English & Sanskrit.

Mahabharata. Book 9, “Śalya.” Vol. 1

edited and translated by Justin Meiland.

p. cm. – (The Clay Sanskrit library)

In English with Sanskrit parallel text;

includes translation from Sanskrit.

Includes bibliographical references and index.

ISBN 0-8147-5706-5 (cloth : alk. paper)

I. Meiland, J.,

II. Title. III. Series.

CONTENTS

Sanskrit alphabetical order	7
CSL conventions	7
MAHA·BHÁRATA IX – SHALYA	
Introduction	12
1–2 Dhrita-rashtra Grieves	27
3–5 Surrender Rejected	53
6–7 The New General	85
8–10 The Battle Resumes	101
11–17 Shalya's Death	131
18–29 The Káuravas Destroyed	211
Notes	341
Proper Names and Epithets	349
Index	359

A *sandhi* grid is printed on the inside of the back cover

CSL CONVENTIONS

SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ū ṛ ṝ ḷ e ai o au ṁ ḥ</i>
Gutturals:	<i>k kh g gh ṇ</i>
Palatals:	<i>c ch j jh ñ</i>
Retroflex:	<i>ṭ ṭh ḍ ḍh ṇ</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ṣ s h</i>

GUIDE TO SANSKRIT PRONUNCIATION

<i>a</i>	but		nounced <i>taihⁱ</i>
<i>ā, â</i>	rather	<i>k</i>	luck
<i>i</i>	sit	<i>kh</i>	blockhead
<i>ī, î</i>	fee	<i>g</i>	go
<i>u</i>	put	<i>gh</i>	bighead
<i>ū, û</i>	boo	<i>ṇ</i>	anger
<i>ṛ</i>	vocalic <i>r</i> , American purdy or English pretty	<i>c</i>	chill
<i>ṝ</i>	lengthened <i>ṛ</i>	<i>ch</i>	matchhead
<i>ḷ</i>	vocalic <i>l</i> , able	<i>j</i>	jog
<i>e, ê, ē</i>	made, esp. in Welsh pronunciation	<i>jh</i>	aspirated <i>j</i> , hedgehog
<i>ai</i>	bite	<i>ñ</i>	canyon
<i>o, ô, ô</i>	rope, esp. Welsh pronunciation; Italian <i>solo</i>	<i>ṭ</i>	retroflex <i>t</i> , try (with the tip of tongue turned up to touch the hard palate)
<i>au</i>	sound	<i>ṭh</i>	same as the preceding but aspirated
<i>ṁ</i>	<i>anusvāra</i> nasalizes the preceding vowel	<i>ḍ</i>	retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate)
<i>ḥ</i>	<i>visarga</i> , a voiceless aspiration (resembling English <i>h</i>), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding vowel so that <i>taih</i> is pronounced	<i>ḍh</i>	same as the preceding but aspirated
		<i>ṇ</i>	retroflex <i>n</i> (with the tip of tongue turned up to touch the hard palate)

MAHA·BHÁRATA IX — SHALYA

<i>t</i>	French <i>tout</i>	<i>r</i>	trilled, resembling the Italian pronunciation of <i>r</i>
<i>th</i>	tent <i>hook</i>		
<i>d</i>	<i>dinner</i>	<i>l</i>	<i>linger</i>
<i>dh</i>	guild <i>ball</i>	<i>v</i>	<i>word</i>
<i>n</i>	<i>now</i>	<i>ś</i>	<i>shore</i>
<i>p</i>	<i>pill</i>	<i>ṣ</i>	retroflex <i>sh</i> (with the tip of the tongue turned up to touch the hard palate)
<i>ph</i>	<i>upheaval</i>		
<i>b</i>	<i>before</i>	<i>s</i>	<i>hiss</i>
<i>bh</i>	<i>abhorrent</i>	<i>h</i>	<i>hood</i>
<i>m</i>	<i>mind</i>		
<i>y</i>	<i>yes</i>		

CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving forms of written Sanskrit, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will not alter the *sandhi* or the scansion. Proper names are capitalized. Most

CSL CONVENTIONS

Sanskrit metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva saṃcīcīṣuḥ?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (pre-*sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (*ā*) or with a circumflex (*â*). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial *â*, before *sandhi* that vowel was *a*

<i>î</i> or <i>ê</i> ,	<i>i</i>
<i>û</i> or <i>ô</i> ,	<i>u</i>
<i>âi</i> ,	<i>e</i>
<i>âu</i> ,	<i>o</i>
<i>ā</i> ,	<i>ā</i> (i.e., the same)

MAHA·BHÁRATA IX — SHALYA

<i>ī</i> ,	<i>ī</i> (i.e., the same)
<i>ū</i> ,	<i>ū</i> (i.e., the same)
<i>ē</i> ,	<i>ī</i>
<i>ō</i> ,	<i>ū</i>
<i>āi</i> ,	<i>ai</i>
<i>āu</i> ,	<i>au</i>
', before <i>sandhi</i> there was a vowel <i>a</i>	

FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (*ā*, *ī* or *ū*) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or *ā*.

Examples:

What before *sandhi* was *atra asti* is represented as *atr' āsti*

<i>atra āste</i>	<i>atr' āste</i>
<i>kanyā asti</i>	<i>kany" āsti</i>
<i>kanyā āste</i>	<i>kany" āste</i>
<i>atra iti</i>	<i>atr' ēti</i>
<i>kanyā iti</i>	<i>kany" ēti</i>
<i>kanyā īpsitā</i>	<i>kany" ēpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *r* (vowel), after *sandhi* begins with *r* followed by a consonant: *yathā" rtu* represents pre-*sandhi* *yathā rtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *ś*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi* *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi* form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

CSL CONVENTIONS

COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

EXAMPLE

Where the Deva-nāgarī script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्य ।
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव ॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapapallaveva //

We print:

Kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad|ānanasya
praśāntaye vighna|tamaś|chaṭānāṃ niṣṭhyūta|bāl|āta|pallav” ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava-sáhasanka and the Serpent Princess” I.3 by Padma-gupta

INTRODUCTION

“THE BOOK OF SHALYA” (*Śalya/parvan*) is the ninth book of the vast eighteen-book epic “The Ma-ha-bhārata.” Recounting the last day of the great battle between the Pándavas and the Káuravas, it describes the final destruction of the Káurava army and the Káurava king, Dur-yódhana. “Shalya” is divided into two clear halves, a division reflected by the two volumes of the Clay Sanskrit Library. Indeed, in some manuscript traditions the second half is considered to be a separate “book” (*parvan*) called “The Book of the Mace” (*Gadā/parvan*).

The first half of the *Śalya/parvan* focuses on the slaughter of King Shalya and the final overthrow of the Káurava army, while the second half describes King Dur-yódhana’s death at the hands of Bhima in a mace contest.

THE STORY SO FAR

In the briefest of outlines, the main story of the Ma-ha-bhārata up to the point of “Shalya” is as follows. The narrative centers on a power struggle between two groups of cousins: the one hundred sons of King Dhritarashtra (the Káuravas), the eldest of whom is Dur-yódhana, and the five sons of Pandu (the Pándavas), the eldest of whom is Yudhi-shthira. In a game of dice devised by the adept gambler Shákuni (Dur-yódhana’s uncle), Yudhi-shthira loses his kingdom to Dur-yódhana and is exiled along with his wife and brothers for thirteen years, the last year of which they have to spend incognito.

At the end of the prescribed period, the Pándavas are keen to claim back their kingdom, but prepare for war in case Dur-yódhana is intransigent. Envoys are sent to

INTRODUCTION

plead for the return of the kingdom by peaceful means, yet Dur-yódhana is obstinate. A war therefore takes place on the plains of Kuru-kshetra, which lasts for eighteen days. Bhishma is commander of the Káurava army for the first ten days but allows himself to be mortally wounded, whereupon Drona (the preceptor of both the Káuravas and the Pándavas) assumes command. After five days, Drona is killed by means of a trick. Karna, the devoted friend of Dur-yódhana and in fact the half brother of the Pándavas,¹ then becomes general of the army for two days before he is dishonorably killed by the Pándava Áryjuna. Karna's death leaves the army in turmoil. It is at this juncture that the *Śalya/parvan* begins.

“SHALYA”

“Shalya” opens with the charioteer Sánjaya informing King Dhritarashtra that his son Dur-yódhana has been killed and his entire army destroyed. Despite his grief at hearing the news, Dhritarashtra asks Sánjaya to tell him every detail of how this disaster occurred. Sánjaya begins by describing the army's turmoil at the death of the great hero Karna. Although Dur-yódhana is urged to make peace after this setback, he insists that the war must continue and asks Ashvatthaman to choose a new general for the depleted army. Ashvatthaman chooses Shalya, who is duly consecrated. After much fighting, Shalya is killed by Yudhishtira, whereupon the Káurava army is left leaderless and practically vanquished.

The following chapters of this first half of the *Śalya/parvan* describe the final defeat of the Káurava army,

including the death of Shákuni and Dur-yódhana's flight.

A sense of inevitability regarding the Káuravas' defeat pervades "Shalya". Previous to Shalya, there had been three generals: Bhishma, Drona and Karna, and the duration of their respective commands reveals a sure and steady decline from ten days, to five days, to two days. Predictably, Shalya's term is even shorter and lasts only half a day. That Shalya is destined to suffer the same fate as his predecessor is further suggested by the ways in which the *Śalya/parvan* echoes the previous book, the *Karṇa/parvan*. For example: in both books Sánjaya goes to tell Dhrita-rashtra of terrible calamities that have occurred, which Dhrita-rashtra asks to be told of in full; both describe scenes of grief over a recently deceased hero and the confusion of the Káurava army; both describe the election of a new general and constantly renewed hopes that the Pándavas will be destroyed, despite the frequent appearance of bad omens that spell doom for the Káuravas. This sense of repetition conveys the unavoidability of the Káuravas' defeat. Furthermore, as throughout the epic, "Shalya" is full of references to the role that fate or Time plays in determining the battle's outcome. Dhrita-rashtra, for example, laments at length over the power of fate (2.44):

*My sons and grandsons are dead, mighty though they were,
as are my friends and brothers—what else can this be but
fate?*

In the light of this unstoppable process, the attempt that is made by the warrior Kripa (chapter 4) to persuade Dur-

INTRODUCTION

yódhana to sue for peace seems formulaic and futile: Dur-yódhana's willful rush toward death is simply inevitable. The bewildering manner in which Dur-yódhana seems to be recklessly bent on destroying both himself and his own army is evoked by Áryjuna, who expresses amazement at the irrationality of the Káuravas' continuous returns to battle (24.21ff.):

I do not know why the battle continued after Bhishma fell to the ground in that tumult. I believe that Dhritarashtra's followers must be utterly foolish and stupid to have returned to battle after Shántanu's son had fallen!

Afterward the carnage did not even cease when Drona was slaughtered—that best of Brahma-knowing men—nor when Radha's son or Vikárna was killed. Nor did the carnage even cease when the Káurava army had only a few survivors and Karna, that charioteer's son and tiger-like man, was killed together with his son.

Shalya's death is thus an inevitable aspect of this spiral toward the complete annihilation of the Káurava army.

SHALYA

The portrayal of Shalya is rather complex in the Mahabhárata. As the king of the Madras (or Mádrakas), Shalya is depicted as a skillful and powerful fighter, a "great warrior" (*mahāratha*),² who is to be feared in battle. Ashva-tthaman describes him as follows (6.18ff.):

Lineage, appearance, vigor, reputation, majesty—he possesses every virtue. [. . .] We will be able to achieve victory if we make this king our general, best of monarchs, just

as the gods were victorious when they made Skanda their general!

The Káurava troops offer similar praise (7.10):

You have the power to conquer all the worlds in battle, along with their gods, demons and men; what then of the Srínjayas and Sómakas, who are mortal and belong to this world?

However, Shalya also displays less positive qualities. The reason he fights for the Káuravas is that he was lured into doing so by his weakness for luxury. Furthermore, his duplicity is revealed when, as the uncle of the Pándavas,³ he agrees to Yudhi-shthira's request to lower Karna's energy when he is Karna's charioteer. This he does by repeatedly ridiculing Karna's claims that he will defeat the Pándavas and by praising Árjuna's power.⁴ Yudhi-shthira himself describes his request as improper, "not to be done" (*a/kartavyam*),⁵ and Shalya's actions are presented as the opposite of how a charioteer should act. Indeed, as scholars have observed, the discordant relationship between Shalya and Karna acts as an effective foil to the exemplary friendship of charioteer and warrior that exists between Krishna and Árjuna (whose unity is highlighted by the phrase "the two Krishnas").⁶ As Karna states, Shalya is acting as a foe (*a/mitra*) even while he pretends to be an ally.⁷ Shalya thus plays the ambiguous role of being both a general of the Káurava army, who boasts that he will destroy the Pándavas, and a warrior who helps the Pándavas to defeat Karna, one of the Káuravas' greatest heroes. This irony is deepened by the fact that Yudhi-shthi-

INTRODUCTION

ra, the very person who asked Shalya to aid the Pándavas in conquering Karna, is also the one who kills Shalya.⁸

Shalya's ambiguous portrayal is further extended by a long passage in the *Karṇa/parvan*, in which the Mádrakas are described as a people who practice a huge variety of sinful customs, for which the king is said to take on a sixth of the responsibility.⁹ This passage, however, needs to be seen in context, since it is spoken by Karna, who is only too eager to criticize Shalya in retaliation for his charioteer's stinging words.

But despite problematic aspects of Shalya's character, it is noteworthy that Shalya's death is unique, in that he is the only one of the four generals—and indeed several other Káurava heroes, including Dur-yódhana—who is not killed by the Pándavas through questionable means.¹⁰ On the contrary, he enjoys an honorable death worthy of a heroic warrior. The text thus firmly asserts that Shalya is killed in noble combat by a virtuous opponent (17.56):

Slain in honorable battle by the virtuous son of Righteousness, Shalya resembled a sacrificial fire that is extinguished after it has received proper oblations and offerings.

The other generals, by contrast, are killed through actions that transgress the warrior code, the problematic nature of which the text is only too keen to explore. Bhishma is dishonorably killed when Árjuna uses Shikhándin as a shield, thereby taking advantage of Bhishma's vow not to fight against a woman, since Shikhándin had previously been a woman.¹¹ Drona is deceitfully killed by a trick when Yudhi-shthira tells him that Ashva-tthaman is dead—his

statement is partly true because an elephant called Ashva-tthaman had been killed, but Drona believes that this refers to his son and therefore gives up his will to fight. In addition, Karna is killed in a morally questionable manner when he is unable to fight after his chariot becomes stuck in the ground.¹²

A major reason for Shalya's honorable death appears to be that it gives moral credibility to Yudhi-shthira, who is after all hailed as the King of Righteousness (*dharma/rājā*). Although Yudhi-shthira had previously been instrumental in implementing many of the questionable tactics that led to the demise of the other generals, the text seems to feel the need to portray the king unproblematically when he is actually engaged in battle. This need for Yudhi-shthira to engage in "virtuous fighting" is all the more urgent given that he is generally not prominent in battle scenes. Indeed, the text itself expresses surprise at Yudhi-shthira's battle-fury (16.46):

It was a wonder to see Yudhi-shthira, the son of Kunti, become so brutal when previously he had been so mild and restrained.

Although both Yudhi-shthira and Shalya are praised as powerful warriors, it is perhaps Yudhi-shthira's relative inexperience in fighting that makes Shalya a suitable opponent for the King, since it is stated elsewhere (by Krishna himself) that Shalya is less of an obstacle than previous generals (7.37):

Now that you have crossed the ocean of Drona and Bhishma and also the hell realm of Karna, do not drown in

INTRODUCTION

a cow's hoofprint when you confront Shalya with your troops!

ALF HILTEBEITEL (1991:266ff.) has also pointed out other reasons why Shalya is an apposite opponent for Yudhi-shthira, or—as the text states—Yudhi-shthira's "share" (*bhāga*). He argues that various passages in the *Mahābhārata* closely identify Shalya with the earth, and that it is precisely the earth that Yudhi-shthira gains as his "share" when he destroys Shalya and thereby brings about the collapse of the Kāurava army. This connection with the earth takes on a literal intimacy at Shalya's death (17.54ff.):

Drenched in blood and with every part of his body shattered, it was as if that bull among men had gone to greet the earth out of love, like a lover falling onto the breast of his dear beloved. The king seemed asleep, as if he were embracing the earth with all his limbs after he had enjoyed her like a dear beloved for a long period of time.

Although there is perhaps a degree of dark humor in this image, it is also filled with poignancy, and the text's last description of Shalya leaves him glorified (17.57):

Even though he was lifeless—his heart pierced by the spear and his weapons and standard scattered—the king of the Madras did not lose any of his beauty.

This connection between beauty and a warrior's death is, however, hardly unique to this passage but represents a continuation of a constant juxtaposition in the *Mahābhārata* between images of violence and the horror of battle on the one hand and images of beauty and the mag-

nificence of the warrior path on the other. “Shalya” thus describes lopped-off heads as looking like golden lotuses (9.19), blood-drenched bodies as resembling red *kim-shuka* trees (9.24), and warriors with arrow-pierced foreheads as being like peaked mountains (10.15).

It is, however, not only Shalya’s death that is portrayed in this first half of the *Śalya/parvan*; in fact, his slaughter occurs only halfway through the section. Numerous duels between warriors, containing quick-fire descriptions of attack and counterattack, are interspersed with more general accounts of the chaos of the battlefield, where headless torsos rise from the ground and rivers of blood flow teeming with the dead. Among the many heroes that are described, Shákuni—the very person who instigated the plan to seize the Pándavas’ kingdom through a game of dice and who is described as “the root of the Kurus’ evil” (28.60)—is killed by the Pándava Saha-deva. In addition, the narrator himself (Sánjaya) becomes embroiled in his own narrative by taking part in the battle for a while (25.47ff., 29.34ff.)—an apt situation, given that it is precisely Sánjaya’s firsthand experience as a charioteer that gives him the authority to relate the events. Furthermore, the text also charts Dur-yódhana’s gradual descent into humiliating defeat and, with it, the poignant evacuation of the Káurava camp. While Dur-yódhana continues to make speeches about the glory of dying in battle up until almost all the troops are killed, his decision to flee by disappearing into a lake is said to be made “out of fear” (29.23), and the previously great warrior becomes a wretched figure of humiliation and despair. With the Káurava army destroyed and their king disgraced,

INTRODUCTION

it is on this note of grief and tragedy that the first half of the book ends.

THE SANSKRIT TEXT

Finally, a few comments on the editions that have been used for this translation. The main text that has been employed is KINJAWADEKAR's edition of the "vulgate" established by Nila-kantha, a *Marāṭhī* brahmin living in the seventeenth century. I have also referred to variants found in two other editions of Nila-kantha's text, which were published in the nineteenth century in Bombay, and I have occasionally made use of the Critical Edition (where Nila-kantha variants are found in the critical apparatus under Dn). A full list of these variants and any emendations can be found on the CSL website.

NOTES

- 1 **Karna** is the first son of Kunti (the wife of Pandu), whom she conceives through the sun god Surya. To conceal her transgression, she abandons Karna at birth and he is raised by the charioteer Ádhiratha and his wife Radha.
- 2 The word *mahā/ratha* is used frequently in the Maha-bhārata as a general term for a skillful warrior. This is also how the word is glossed by the early commentary writer Vállabha-deva: "A *mahā/ratha* is a hero who has mastered all modes of fighting," (commenting on *Śísūpāla/vadha* 4.21: *sarvaṃ yuddha/vyavahāraṃ yo veti sa śūro mahā/rathaḥ*). The expected interpretation of the word as a *bahu/vrīhi* compound, "he who has a great chariot," and hence "great charioteer" is rendered less likely (though occasionally it must be intended) by the evidence of Vedic texts (e.g. *Śata/patha/brāhmaṇa* 13.1.9) showing an accent on the second member of the compound, meaning

it was originally intended to be a *karma/dhāraya* compound. MONIER-WILLIAMS (1899, s.v.) also notes that *ratha* by itself can mean “warrior” or “hero.” I am indebted to Somadeva Vasudeva for this insight.

- 3 Shalya’s sister is Madri, the mother of Nákula and Saha-deva.
- 4 See *Karṇa/parvan*, especially chapters 26 onward (Critical Edition). A further motive for Shalya’s unseemly actions seems to be a sense of wounded pride—as a *kṣatriya*, Shalya should not be the chariot-driver of a mere *sūta* (“charioteer”); in fact, since Karna is himself the son of a *sūta*, it is he who should be Shalya’s chariot-driver. See *Karṇa/parvan* 23.19ff (Critical Edition).
- 5 *a/kartavyam*: *Udyoga/parvan* 8.27 (Critical Edition).
- 6 See HILTEBEITEL 1982:92ff. for this theme of friendship.
- 7 **Foe**: *Karṇa/parvan* 27.95 (Critical Edition).
- 8 This double-edged role as both warrior for the Káuravas and someone who acts on behalf of the Pándavas is echoed earlier in the epic in the figure of Bhishma, who is the general of the Káurava army but also tells the Pándavas how he can be destroyed.
- 9 See *Karṇa/parvan* 27.53ff. and 30.1ff. (Critical Edition); see also HILTEBEITEL 1990:272ff.
- 10 See HILTEBEITEL 1990:244ff. for the deaths of the four generals and especially 1990:266ff. for Shalya’s death.
- 11 Importantly, however, Bhishma willingly tells the Pándavas how they can vanquish him. See *Bhīṣma/parvan* 112ff. (Critical Edition) for Bhishma’s defeat.
- 12 For these passages, see *Drona/parvan* 164f. and *Karṇa/parvan* 66f. (Critical Edition).

BIBLIOGRAPHY

BIBLIOGRAPHY

SANSKRIT TEXTS

- The Mahābhārata with the Bharata Bhawadeepa Commentary of Nīlakaṇṭha*. Edited by RAMACHANDRASHASTRI KINJAWADEKAR. 1929–36. 7 vols. Poona: Chitrashala Press.
- The Mahābhārata. [Critical Edition]* Critically edited by V. K. SUKTHANKAR, S. K. BELVALKAR, P. L. VAIDYA, et al. 1933–66. 19 vols. Poona: Bhandarkar Oriental Research Institute.
- The Mahābhārata with Nīlakaṇṭha's commentary*. Edited by A. KHADILKAR. 1862–3. 8 vols. Bombay: Ganapati Krishnaji's Press.
- Māghabhaṭṭa's Śiśupālavadha with the commentary Sandehaviṣaṇḍhi of Vallabhadeva*. Edited by RAM CHANDRA KAK and HARABHAṬṬA SHĀSTRĪ. 1935 (preface dated to 1941). Shrinagar: Kashmir Mercantile Press.

THE MAHA·BHĀRATA IN TRANSLATION

- GANGULI, KISARI MOHAN (trans.) [early editions ascribed to the publisher, P. C. ROY]. 1884–99. *The Mahabharata of Krishna-Dwaipayana Vyasa*. 12 vols. Calcutta: Bharata Press.
- VAN BUITENEN, J.A.B. (trans. and ed.). 1973–78. *The Mahābhārata* [Books 1–5]. 3 vols. Chicago: Chicago University Press.

SECONDARY SOURCES

(Either used in the Introduction and Notes, or works that contribute to understanding this part of the Maha·bhārata)

- BROCKINGTON, JOHN. 1998. *The Sanskrit Epics*. Leiden: Brill.
- DONIGER, WENDY and SMITH, BRIAN K. (trans.). 1991. *The Laws of Manu*. New Delhi: Penguin Books India.
- HILTEBEITEL, ALF. 1982. "Brothers, friends, and charioteers: Parallel episodes in the Irish and Indian epics." *Homage to Georges Dumézil*, ed. EDGAR C. POLOMÉ. *Journal of Indo-European Studies* Monographs 3. Washington: Insititute for the Study of Man. 85–III.

MAHA·BHÁRATA IX — SHALYA

- HILTEBEITEL, ALF. 1990. *The Ritual of Battle: Krishna in the Mahābhārata*. Albany: State University of New York Press.
- M. MONIER-WILLIAMS. 1899. *A Sanskrit-English dictionary*. Oxford: Oxford University Press.
- OBERLIES, THOMAS. 2003. *A grammar of epic Sanskrit*. Berlin: Walter de Gruyter.
- SØRENSEN, SØREN. 1904–25. *An index to the names in the Mahābhārata*. London: Williams and Norgate.

1-2

DHRITA·RASHTRA GRIEVES

Nārāyaṇaṃ namaḥ|kṛtya
Naraṃ c' āiva nar'ḥ|ōttamam
devīm Sarasvatīm c' āiva
tato *Jayam* udīrayet.

One should recite “The Victory”*
After one has honored Naráyana and Nara,
Who is supreme among men,
And the goddess Sarásvati.

JANAMEJAYA uvāca:

1.1 **E**vaṃ nipātite Karṇe samare Savyasācinā
alp'āvaśiṣṭāḥ Kuravaḥ kim akurvata vai dvilja.
udīryamāṇaṃ ca balaṃ dṛṣṭvā rājā Suyodhanaḥ
Pāṇḍavaḥ prāpta|kālaṃ ca kiṃ prāpadyata Kauravaḥ.
etad icchāmy ahaṃ śrotuṃ. tad ācakṣva dvi|j'ōttama.
na hi tṛpyāmi pūrveṣāṃ śṛṇvānaś caritaṃ mahat.

VAIŚAMPĀYANA uvāca:

tataḥ Karṇe hate rājan Dhārtarāṣṭraḥ Suyodhanaḥ
bhṛṣaṃ śok'ārṇave magno nirāśaḥ sarvato 'bhavat.
1.5 «hā Karṇa hā Karṇa iti» śocamāṇaḥ punaḥ punaḥ
kṛcchrāt sva|śibiraṃ prāpto hata|śeṣair nṛ|paiḥ saha.
sa samāśvāsyamāno 'pi hetubhiḥ śāstra|niścitaiḥ
rājabhir n' ālabhac charma sūta|putra|vadhaṃ smaran.
sa daivaṃ balavan matvā bhavitavyaṃ ca pārthivaḥ
saṃgrāme niścayaṃ kṛtvā punar yuddhāya nirayau.
Śalyaṃ senā|patim kṛtvā vidhivad rāja|pun|gavaḥ
raṇāya nirayau rājan hata|śeṣair nṛ|paiḥ saha.
tataḥ su|tumulaṃ yuddhaṃ Kuru|Pāṇḍava|senayoh
babhūva Bharata|śreṣṭha dev'|āsurā|raṇ'|ôpamam.
1.10 tataḥ Śalyo mahā|rāja kṛtvā kadanam āhave
sa|sainyo 'tha sa madhy'|āhne dharma|rājena ghātitaḥ.

JANAM·ÉJAYA* said:

WHEN Savya·sachin, the left-handed Árjuna, had killed Karna in battle in this way, what did the few remaining Kurus do, brahmin? When King Su·yódhana* saw that the Pándavas were agitating his army, how did the Káurava react when the time arrived? I yearn to hear this. Tell it to me, best of twice-born brahmins. I can never hear enough about the great deeds of my ancestors. 1.1

VAISHAM·PÁYANA said:

After Karna's death, Your Majesty, Su·yódhana, the son of Dhrita-rashtra, sank deep into an ocean of grief and became utterly despondent. Grieving again and again with cries of "Oh! Karna! Oh! Karna!," he reached his camp strenuously, accompanied by the surviving kings. Although the kings tried to console him with arguments based on scripture, he found no solace as he remembered the slaughter of the charioteer's son.* 1.5

Judging that it was fate and destiny that were powerful, King Dur·yódhana resolved to join battle and set out once again for war. After he had made Shalya general in the proper manner, that bull-like ruler departed for battle, Your Majesty, accompanied by the surviving kings. Then, best of Bharatas,* a tumultuous battle took place between the Kuru and Pándava armies; it was like a war between the gods and demons.

Although Shalya caused carnage in battle, he and his soldiers were killed by the King of Righteousness* in the middle of the day, Your Majesty. 1.10

tato Duryodhano rājā hata|bandhū raṇ'ājirāt
apasṛtya hradam̐ ghoram̐ viveśa ripu|jād bhayāt.
ath' āpar'āhṇe tasy' āhnaḥ parivārya Suyodhanaḥ
hradād āhūya yuddhāya Bhīmasenena pātitaḥ.
tasmin hate mah" |ēṣv |āse hata|śiṣṭās trayo rathāḥ
saṃrambhān niśi rāj' |ēndra jaghnuḥ Pāñcāla|Somakān.

tataḥ pūrv' |āhṇa|samaye śibirād etya Sañjayah
praviveśa purīm dīno duḥkha|śoka|samanvitaḥ.

1.15 sa praviśya purīm sūto bhujāv ucchritya duḥkhitah
vepamānas tato rājñah praviveśa niketanam,
ruroda ca nara|vyāghra «hā rājann iti» duḥkhitah.

«aho bata vinaṣṭāḥ smo nidhanena mah" |ātmanah!
vidhiś ca balavān atra pauruṣam̐ tu nirarthakam
Śakra|tulya|balāḥ sarve yath" āvadhyanta Pāṇḍavaiḥ.»

dr̥ṣṭv" āiva ca pure rājañ janaḥ sarvaḥ sa Sañjayam
kleśena mahatā yuktam̐ sarvato rāja|sattama
ruroda ca bhṛś' |ōdvigno «hā rājann iti» visvaram.
ā kumāram̐ nara|vyāghra tatra tatra samantataḥ
ārta|nādam̐ tataś cakre śrutvā vinihataḥ nṛ|pam.

1.20 dhāvataś c' āpy apaśyāmas tatra tān puruṣa'|r̥ṣabhān
naṣṭa|cittān iv' ōnmattān śokena bhṛśa|pīḍitān

tathā sa vihvalaḥ sūtaḥ praviśya nṛ|pati|kṣayam
dadarśa nṛ|pati|śreṣṭham̐ prajñā|cakṣuṣam̐ īśvaram
tathā c' āsīnam̐ an|agham̐ samantāt parivāritam
snuṣābhir Bharata|śreṣṭha Gāndhār्या Vidureṇa ca

At the death of his companions, King Dur-yódhana fled from the battlefield and entered a horrific lake out of fear of the enemy. Then, in the afternoon of that day, Su-yódhana was killed by Bhima-sena, who had surrounded him and summoned him out of the lake to fight. When that great archer was killed, O king of kings, the three surviving warriors slaughtered the Panchálas and Sómakas at night in a rage.

Sánjaya left the camp in the morning and arrived at the city, distraught and filled with pain and grief. When he entered the city, the charioteer raised his arms in anguish and entered King Dhrita-rashtra's palace, trembling. He wept, tiger among men, and exclaimed sorrowfully: 1.15

“Oh! My king! Alas! The death of this hero has destroyed us! If all these men, who rival Shakra* in strength, have been slaughtered by the Pándavas, then fate is powerful and human action has no purpose in this world.”

As soon as the people in the city saw how Sánjaya was utterly affected by great sorrow, they all wept in deep distress, best of kings, screaming: “Oh! My king!” Here and there, they lamented on every side on hearing that the king had been struck down—including the very children, O tiger among men. We even saw bull-like men running around in the city and losing their minds like madmen under the heavy burden of their grief. 1.20

Full of anguish, the charioteer then entered the royal palace and saw his lord, that best of kings, who has wisdom for his eyes. The virtuous king was sat down, O best of Bharatas, surrounded on all sides by his daughters-in-law, as well as by Gandhári and Vídura and his other friends and

tath” ânyais ca su|hṛdbhis ca jñātibhis ca hit’|āṣibhiḥ
tam eva c’ ârthaṃ dhyāyantaṃ Karṇasya nidhanaṃ prati.

rudann ev’ âbravīd vākyam rājānam Janamejaya
n’ âtihr̥ṣṭa|manāḥ sūto bāṣpa|saṃdigdhayā girā:

1.25 «Sañjayo ’haṃ nara|vyāghra. namas te Bharata’|r̥ṣabha.

Madr’|ādhipo hataḥ Śalyaḥ Śakuniḥ Saubalas tathā
Ulūkaḥ puruṣa|vyāghra Kaitavyo dṛḍha|vikramaḥ.
Saṃsaptakā hatāḥ sarve Kāmbojās ca Śakaiḥ saha
mlecchās ca pārvatīyās ca Yavanās ca nipātītāḥ.

prācyā hatā mahā|rāja dākṣiṇātyās ca sarvaśaḥ.
udīcyās ca hatāḥ sarve pratīcyās ca nar’|ôttamāḥ.
rājāno rāja|putrās ca sarve te nihatā nr̥|pa.

Duryodhano hatō rājā yath”|ôktaṃ Pāṇḍavena ha.
bhagna|saktho mahā|rāja śete pāṃsuṣu rūṣitāḥ.
Dhṛṣṭadyumno hatō rājan Śikhaṇḍī cāpa|rājitaḥ
Uttamaujā Yudhāmanyus tathā rājan Prabhadrakāḥ.

1.30 Pañcālās ca nara|vyāghra Cedayaś ca niṣūḍitāḥ.

tava putrā hatāḥ sarve Draupadeyās ca Bhārata.
Karṇa|putro hataḥ śūro Vṛṣasenaḥ pratāpavān.
narā vinihatāḥ sarve gajās ca vinipātītāḥ.
rathinaś ca nara|vyāghra hayās ca nihatā yudhi.
kiṃcic|cheṣaṃ ca śibiraṃ tāvakānāṃ kṛtaṃ prabho.

relatives who wished him well. He was brooding over the very matter of Karna's death.

As he wept sorrowfully, O Janam-éjaya, the charioteer addressed the king with a voice choked with tears:

"Tiger among men, I am Sánjaya. I bow before you, bull 1.25
of the Bharatas. Shalya, the king of the Madras, is dead. So, too, is Shákuni, the son of Súbala, and also, tiger among men, courageous Ulúka, the son of the gambler Sháku-ni. The Samsháptakas are all dead, as are the Kambójas and Shakas. The foreigners, mountain people, and Yávanas have been slaughtered.

The Easterners and all those from the South have died, Your Majesty. The Northerners have also all been killed, as have the Westerners, those best of men. All the kings and princes have been slain, O king.

As he predicted, the Pándava Bhima-sena has killed King Dur-yódhana.* His thighs smashed, Dur-yódhana lies in the dust, smeared with blood, great king. Dhrishta-dyum-na is dead, Your Majesty, as is Shikhándin, splendid with his bow. Uttamáujas, Yudha-manyu, and the Prabhádrakas have also been killed, O king.

The Panchálas and the Chedis have been slain, tiger 1.30
among men. All your sons have died, descendant of Bhara-ta, as have Dráupadi's sons. Karna's son, that mighty hero Vrisha-sena, is dead. All the men have been struck down and the elephants have been killed. The charioteers and the horses have been slaughtered in battle, tiger among men. Only a small part of your troops' camp remains, my lord.

Pāṇḍavānāṃ Kurūṇāṃ ca samāsādyā paras|param
 prāyaḥ strī|śeṣaṃ abhavaj jagat kālēna mohitam.
 sapta Pāṇḍavataḥ śeṣā Dhārtarāṣṭrās trayo rathāḥ:
 te c' āiva bhrātaraḥ pañca Vāsudevo 'tha Sātyakiḥ,
 Kṛpāś ca Kṛtavarmā ca Drauniś ca jayatāṃ varaḥ.
 tath" āpy ete mahā|rāja rathino nṛ|pa|sattama
 akṣauhiṇīnāṃ sarvāsāṃ sametānāṃ jan'|ēśvara.
 1.35 ete śeṣā mahā|rāja sarve 'nye nidhanaṃ gatāḥ.
 kālēna nihataṃ sarvaṃ jagad vai Bharata'|rṣabha
 Duryodhanaṃ vai purataḥ kṛtvā vairāṃ ca Bhārata.»

VAISAMPĀYANA uvāca:

etac chrutvā vacaḥ krūraṃ Dhṛtarāṣṭro jan'|ēśvaraḥ
 nipapāta sa rāj'|ēndro gata|sattvo mahī|tale.
 tasmin nipatite bhūmau Viduro 'pi mahā|yaśāḥ
 nipapāta mahā|rāja śoka|vyasana|karṣitaḥ.
 Gāndhārī ca nṛ|pa|śreṣṭha sarvāś ca Kuru|yoṣitaḥ
 patitaḥ sahasā bhūmau śrutvā krūraṃ vacas tadā.
 niḥsaṃjñāṃ patitaṃ bhūmau tad" āsīd rāja|maṇḍalam
 pralāpa|yuktaṃ mahati citraṃ nyastaṃ paṭe yathā.
 1.40 kṛcchreṇa tu tato rājā Dhṛtarāṣṭro mahī|patiḥ
 śanair alabhata prāṇān putra|vyasana|karṣitaḥ.
 labdhvā tu sa nṛ|paḥ saṃjñāṃ vepamānaḥ su|duḥkhitaḥ
 udīkṣya ca diśaḥ sarvāḥ kṣattāraṃ vākyāṃ abravīt:
 «vidvan Kṣattar mahā|prājña tvam gatir Bharata'|rṣabha
 mam' ā|nāthasya su|bhr̥ṣaṃ putrair hīnasya sarvaśaḥ.»

As a result of this conflict between the Pándavas and the Kurus, the world—bewildered by Time—mostly consists of the women that have been left behind. On the Pándavas' side seven heroes remain: the five brothers, Vásu-deva* and Sátyaki. And there are three warriors on Dhrita-rashtra's side: Kripa, Krita-varman and Ashva-tthaman, the son of Drona, that best of conquerors. These charioteers are what remain of all the armies that were mustered, lord of the people. All the others, great king, have been slaughtered. 1.35 By championing Dur-yódhana and his enmity, the entire world has been destroyed by Time, bull of the Bharatas.”

VAISHAM-PÁYANA said:

On hearing these terrible words, Dhrita-rashtra, the lord of the people and king of kings, fell to the ground unconscious. When he fell, glorious Vídura also collapsed, Your Majesty, pained by grief and suffering. Gandhári and all the Kuru women, O best of kings, suddenly fell to the ground, too, when they heard this terrible news. Whereupon the lamenting royal court also collapsed on the floor unconscious, like a picture stretched out on a large canvas.

Pained by his son's misfortune, king Dhrita-rashtra, the 1.40 lord of the earth, slowly and strenuously regained his life-breath. When he had regained consciousness, the king stared in every direction, trembling in great anguish, and addressed Vídura the Kshattri:*

“Wise and learned Kshattri, bull of the Bharatas, you are my refuge—I am utterly helpless and have lost all my sons.”

evam uktvā tato bhūyo viśamjño nipapāta ha.
 taṃ tathā patitaṃ dṛṣṭvā bāndhavā ye 'śya ke cana
 śītais te siṣicus toyair vivyajur vyajanair api.
 sa tu dīrghēṇa kālena pratyāśvasto nar'ādhīpaḥ.
 tūṣṇīm dadhyau mahīpālāḥ putra|vyasana|karśitaḥ
 niḥśvasaṇ jīhma|ga iva kumbha|kṣipto viśaṃ pate.

- 1.45 Sañjāyo 'py arudat tatra dṛṣṭvā rājānam āturam
 tathā sarvāḥ striyaś c' āiva Gāndhārī ca yaśasvinī.
 tato dīrghēṇa kālena Viduraṃ vākyam abravīt
 Dhṛtarāṣṭro nara|śreṣṭha muhyamāno muhur muhuḥ:
 «gacchantu yoṣitaḥ sarvā Gāndhārī ca yaśasvinī
 tath' ēme suhṛdaḥ sarve. bhrāmyate me mano bhṛṣam.»

evam uktas tataḥ Kṣattā tāḥ striyo Bharata|rṣabha
 visarjayām āsa śanair vepamānāḥ punaḥ punaḥ
 niścakramus tataḥ sarvāḥ striyo Bharata|sattama
 suhṛdaś ca tathā sarve dṛṣṭvā rājānam āturam.

- 1.50 tato nara|patiṃ tūrṇaṃ labdha|saṃjñāṃ paran|tapa
 avaiḥṣat Sañjāyo dīnaṃ rodamānaṃ bhṛṣ'|āturam.
 prāñjalir niḥśvasantaṃ ca taṃ nar'ēndraṃ muhur muhuḥ
 samāśvāsayata Kṣattā vacasā madhureṇa ha.

VAIŚAMPĀYANA uvāca:

- 2.1 VIŚRṢṬĀSV ATHA nārīṣu Dhṛtarāṣṭro 'mbikā|sutaḥ
 vilālāpa mahā|rāja duḥkhād duḥkhataṃ gataḥ.
 sa|dhūmam iva niḥśvasya karau dhunvan punaḥ punaḥ
 vicintya ca mahā|rāja vacanaṃ c' ēdam abravīt.

Saying this, he again fell unconscious. When they saw him thus fall, all his relatives sprinkled him with cool water and fanned him. After a long period, the king was revived. Pained by his son's disaster, the protector of the earth stayed silent and sighed deeply like a snake caught in a pot, Your Majesty.

Sánjaya wept on seeing his king so sick, as did glorious Gandhári and all the women. Fainting again and again, O best of men, Dhrita-rashtra spoke to Vídura after a long time: 1.45

“Let all the women leave, including glorious Gandhári. And let all my friends leave, too. My mind is reeling violently.”

Addressed in this way, the Kshattri gently ushered out the women, who were trembling constantly, bull of the Bharatas. Seeing that their king was sick, all the women left, as did all the friends present, best of Bharatas.

Sánjaya stared at the distraught king, who had quickly regained consciousness but who still wept and suffered greatly, O destroyer of enemies. With his hands folded in respect, the Kshattri used soothing words to console that lord of men as he sighed repeatedly. 1.50

VAISHAM-PÁYANA said:

YOUR MAJESTY, when all the women had been sent away, Dhrita-rashtra, the son of Ámbika, lamented and felt even greater pain than before. Breathing out sighs that seemed to contain smoke and waving his arms repeatedly, he brooded and then spoke these words, great king. 2.1

DHṚTARĀṢṬRA uvāca:

aho bata mahad duḥkham yad aham Pāṇḍavān raṇe
kṣemiṇas c' â|vyayāms c' âiva tvattaḥ sūta śṛṇomi vai.
vajra|sāram ayaṁ nūnaṁ hṛdayaṁ su|dṛḍhaṁ mama
yac chrutvā nihatān putrān dīryate na sahasradhā.

2.5 cintayitvā vayas teṣāṁ bāla|krīḍāṁ ca Sañjaya
hatān putrān a|śeṣeṇa dīryate me bhṛṣaṁ manah.

a|netratvād yad eteṣāṁ na me rūpa|nidarśanam
putra|sneha|kṛtā prītir nityam eteṣu dhāritā.
bāla|bhāvam atikrāntān yauvana|sthāms ca tān aham
madhya|prāptāms tathā śrutvā hṛṣta āsaṁ tad" ān|agha.
tān adya nihatān śrutvā hat'|aiśvaryaṁ hat'|āujasaḥ
na labheyaṁ kva cic chāntiṁ putr'|ādhibhir abhiplutaḥ.

ehy ehi putra rāj'|ēndra mam' â|nāthasya sāmpratam!
tvayā hīno mahā|bāho kām nu yāsyāmy aham gatiṁ?

2.10 katham tvam pṛthivī|pālāms tyaktvā tāta samāgatān
śeṣe vinihato bhūmau prākṛtaḥ ku|nr̥|po yathā?
gatir bhūtvā mahā|rāja jñātīnāṁ su|hṛdāṁ tathā
andham vṛddham ca mām vīra vihāya kva nu yāsyasi?

sā kṛpā sā ca te prītiḥ sā ca rājan su|mānitā!
katham vinihataḥ Pārthaiḥ saṁyugeṣv a|parājitaḥ?
ko nu mām utthitaṁ vīra «tāta tāt' ēti» vakṣyati
«mahā|rāj' ēti» «satataṁ loka|nāth' ēti» c' â|sakṛt?

DHRITA-RASHTRA said:

Alas! It causes me great suffering, charioteer, to hear you say that the Pándavas are not only safe but also unharmed in battle. This hard heart of mine must be made of diamond that it does not shatter into a thousand pieces when I hear that my sons are dead. When I think of their age, Sánjaya, 2.5 and the games they used to play as children, and when I consider that every one of my sons has been killed, my mind falls apart terribly.

Although I have never seen what my sons look like, because of my blindness, I have always loved them with a father's affection. When I heard that they had passed beyond childhood and become youths and then adults, I was joyful, virtuous Sánjaya. Today, I have learned that they are dead, their strength and vigor destroyed, and I cannot find peace anywhere, overwhelmed as I am by distress for my sons.

Come back, come back to me, my son, my king of kings, helpless as I am! What course can I take now that I have lost you, mighty-armed son? Why, my boy, did you leave 2.10 the assembled rulers of the earth and do you now lie struck down on the ground like an ordinary, insignificant king? Where are you going, my great king and hero, abandoning me in my blindness and old age, when you are the refuge of your relatives and friends?

You had such compassion, love and pride, O king! How were you killed by the sons of Pritha if you were invincible in battle? Who will speak to me when I wake up, O hero, repeatedly saying, "Father, father! Great king! Lord of the world forever!?" Embracing me around my neck, your eyes

pariṣvajya ca mām kaṇṭhe snehena klinna|locanaḥ
«anuśādh' īti» Kauravya tat sādhu vada me vacaḥ.

- 2.15 nanu nām' āham aśrauṣaṃ vacanaṃ tava putraka:
«bhūyasī mama pṛthv' īyaṃ yathā Pārthasya no tathā.
Bhagadattaḥ Kṛpaḥ Śalya Āvantiyo 'tha Jayadrathaḥ,
Bhūriśravāḥ Somadatto mahā|rājaś ca Bāhlikaḥ,
Aśvatthāmā ca Bhojaś ca Māgadhaś ca mahā|balaḥ,
Bṛhadbalaś ca Kās'īśaḥ Śakuniś c' āpi Saubalaḥ,
mlecchāś ca śata|sāhasrāḥ Śakāś ca Yavanaiḥ saha,
Sudakṣiṇaś ca Kāmbojas Trigart'ādhīpatis tathā,
Bhīṣmaḥ pitā|mahaś c' āiva Bhāradvāja 'tha Gautamaḥ,
Śrutāyus c' Āyutāyus ca Śatāyus c' āpi vīryavān,
2.20 Jalasandho 'th' Ārṣyaśṛṅgī rākṣasas c' āpy Alāyudhaḥ,
Alambuṣo mahā|bāhuḥ Subāhuś ca mahā|rathaḥ,
ete c' ānye ca bahavo rājāno rāja|sattama
mad|artham udyatāḥ sarve prāṇāṃs tyaktvā dhanāni ca.
teṣāṃ madhye sthito yuddhe bhrātṛbhiḥ parivāritaḥ
yodhayiṣyāmy ahaṃ Pārthān Pañcālāṃś c' āiva sarvaśaḥ
Cedīmś ca nṛ|pa|śārdūla Draupadeyāṃś ca saṃyuge
Sātyakiṃ Kuntibhojaṃ ca rākṣasaṃ ca Ghaṭotkacam.
eko 'py eṣāṃ mahā|rāja samarthaḥ sannivāraṇe
samare Pāṇḍaveyānāṃ saṃkruddho hy abhidhāvatām.
2.25 kiṃ punaḥ sahitā vīrāḥ kṛta|vairāś ca Pāṇḍavaiḥ
atha vā sarva ev' āite Pāṇḍavasy' ānuvāyibhiḥ
yotsyante saha rāj'ēndra haniṣyanti ca tān mṛdhe.
Karnas tv' eko mayā s'ārdhaṃ nihaniṣyati Pāṇḍavān.
tato nṛ|patayo vīrāḥ sthāsyanti mama śāsane.

wet with affection, say these fine words to me again, Káura-
va: “Instruct me!”

My dear son, did I not hear you say the following words? 2.15
You said: “This great earth is as much ours as it is the son of
Pritha’s. All the following kings—and many others—have
given up their lives and wealth and rallied to my cause, O
best of monarchs: Bhaga-datta, Kripa and Shalya; the king
of Avánti and Jayad-ratha; Bhuri-shravas, Soma-datta and
the great king Báhlika; Ashva-tthaman, the Bhojan Krita-
varman and the mighty king of Mágadha; Brihad-bala, and
the king of Kashi, and Shákuni, the son of Súbala; a hundred
thousand foreigners, as well as the Shakas and Yávanas; the
Kambója king Sudákshina and the king of Tri-garta; my
grandfather Bhishma, the son of Bharad-vaja,* too, and the
grandson of Gótama;* Shrutáyush, Ayutáyush and mighty
Shatáyush; Jala-sandha, and the son of Rishya-shringa, and 2.20
the demon Aláyudha; mighty-armed Alámbusha and the
great warrior Subáhu.

Standing in their midst and surrounded by my brothers
in war, I will fight all the Parthas* and Panchálas in battle,
as well as the Chedis, the sons of Dráupadi, Sátyaki, Kunti-
bhoja and the demon Ghatótkacha, tiger-like king. When
filled with rage, even one of these allies is capable of resisting
the Pándavas as they charge forward in battle. What then if 2.25
these heroes are united in their feuds against the Pándavas?
Every one of these kings will fight against the Pándava’s
followers and kill them in battle, king of kings. However,
only Karna and I will kill the Pándavas themselves. After
that, these heroic kings will live under my rule.

yaś ca teṣāṃ praṇetā vai Vāsudevo mahā|balaḥ
na sa saṃnahyate rājann iti» mām abravīd vacaḥ.

tasy' ātha vadataḥ sūta bahuśo mama sannidhau
śaktito hy anupaśyāmi nihatān Pāṇḍavān raṇe.

teṣāṃ madhye sthitā yatra hanyante mama putrakāḥ
vyāyacchamānāḥ samare kim anyad bhāga|dheyataḥ?

2.30 Bhīṣmaś ca nihato yatra loka|nāthaḥ pratāpavān
Śikhaṇḍinaṃ samāsādy mṛg'|ēndra iva jambukam,
Droṇaś ca brāhmaṇo yatra sarva|śastr'|āstra|pāra|gaḥ
nihataḥ Pāṇḍavaiḥ saṃkhye kim anyad bhāga|dheyataḥ?

Karṇaś ca nihataḥ saṃkhye divy'|āstra|jño mahā|balaḥ
Bhūriśravā hato yatra Somadattaś ca saṃyuge
Bāhlikaś ca mahā|rājaḥ kim anyad bhāga|dheyataḥ?

Bhagadatto hato yatra gaja|yuddha|viśāradaḥ
Jayadrathaś ca nihataḥ kim anyad bhāga|dheyataḥ?

Sudakṣiṇo hato yatra Jalasandhaś ca Pauravaḥ
Śrutāyuś c' Āyutāyuś ca kim anyad bhāga|dheyataḥ?

2.35 mahā|balas tathā Pāṇḍyaḥ sarva|śastra|bhṛtām varah
nihataḥ Pāṇḍavaiḥ saṃkhye kim anyad bhāga|dheyataḥ?

As for the leader of the Pándavas—the mighty Váśu-de-va—he will not put on armor, Your Majesty.”

This is what he told me several times, O charioteer, and I imagined as best I could that the Pándavas would die in battle.

But when my dear sons are dead, even though they were in such company and fought hard in battle, what else can this be but fate?

When Bhishma, the mighty lord of the world, has been struck down after he clashed against Shikhándin like a lion against a jackal; and when the brahmin Drona, skilled in every form of weaponry, has been killed in battle by the Pándavas, what else can this be but fate? 2.30

When mighty Karna has been struck down in battle, even though he was expert in divine weaponry; and when Bhuri-shravas, Soma-datta and the great king Báhlika have been killed in war, what else can this be but fate?

When Bhaga-datta is dead, even though he was skilled in elephant warfare, and when Jayad-ratha has been slain, what else can this be but fate?

When Sudákshina and the Páurava Jala-sandha have been killed, as well as Shrutáyush and Ayutáyush, what else can this be but fate?

When the mighty Pandya, the best of all those who wield weapons, has also been killed by the Pándavas in battle, what else can this be but fate? 2.35

Bṛhadbalo hato yatra Māgadhaś ca mahā|balah
 Ugrāyudhaś ca vikrāntaḥ pratimānaṃ dhanuṣmatām
 Āvāntyo nihato yatra Traigartaś ca jan'ādhipaḥ
 Saṃśaptakāś ca nihataḥ kim anyad bhāga|dheyataḥ?

Alambuṣas tathā rājan rākṣasaś c' āpy Alāyudhaḥ
 Āyāśṛṅgiś ca nihataḥ kim anyad bhāga|dheyataḥ?

Nārāyaṇā hatā yatra gopālā yuddha|dur|madāḥ
 mleccḥāś ca bahu|sāhasrāḥ kim anyad bhāga|dheyataḥ?

2.40 Śakuniḥ Saubalo yatra Kaitavyaś ca mahā|balah
 nihataḥ sa|balo vīraḥ kim anyad bhāga|dheyataḥ?

ete c' ānye ca bahavaḥ kṛt'āstrā yuddha|dur|madāḥ
 rājāno rāja|putrāś ca śūrāḥ parigha|bāhavaḥ
 nihatā bahavo yatra kim anyad bhāga|dheyataḥ?

yatra śūrā mah"êṣv|āsāḥ kṛt'āstrā yuddha|dur|madā
 bahavo nihatā sūta Mah"êndra|sama|vikramāḥ
 nānā|deśa|samāvṛttāḥ kṣatriyā yatra Sañjaya
 nihataḥ samare sarve kim anyad bhāga|dheyataḥ?

putrāś ca me vinihataḥ pauṭrāś c' āiva mahā|balāḥ
 vayasyā bhrātaraś c' āiva kim anyad bhāga|dheyataḥ?

When Brihad-bala and the mighty king of Mágadha are dead, as well as bold Ugráyudha, that paradigm of archers; and when the king of Avánti has been struck down as well as the king of Tri-garta, that lord of people; and when the Samsháptakas have been slaughtered, what else can this be but fate?

Alámbusha, the demon Aláyudha and the son of Rishya-shringa have likewise been slain, Your Majesty—what else can this be but fate?

When the Naráyana cowherds are dead—so difficult to defeat in battle—along with many thousands of foreigners, what else can this be but fate?

When Shákuni, the heroic son of Súbala, has been slain 2.40 together with his army, as well as Ulúka, the mighty son of the gambler,* what else can this be but fate?

When these and many others have been killed—kings and princes with arms like iron bars, and heroes skilled in weaponry and difficult to conquer in battle—what else can this be but fate?

When many heroic and great archers have been slain, O charioteer, even though they were skilled in weaponry, difficult to conquer in battle, and equal to great Indra in strength; when all these warriors from different countries have been killed in battle, Sánjaya, what else can this be but fate?

My sons and grandsons are dead, mighty though they were, as are my friends and brothers—what else can this be but fate?

2.45 bhāga|dheya|samāyukto dhruvam utpadyate naraḥ.
 yas tu bhāgya|samāyuktaḥ sa śubhaṃ prāpnuyān naraḥ.
 ahaṃ viyuktas tair bhāgyaiḥ putraiś c' âiv' êha Sañjaya.
 katham adya bhaviṣyāmi vṛddhaḥ śatru|vaśaṃ gataḥ?
 n' ânyad atra paraṃ manye vana|vāsād ṛte prabho.
 so 'haṃ vanaṃ gamiṣyāmi nirbandhur jñāti|saṃkṣaye.
 na hi me 'nyad bhavec chreyo van'|âbhyupagamād ṛte
 imām avasthām prāptasya lūna|pakṣasya Sañjaya.

Duryodhano hato yatra Śalyaś ca nihato yudhi
 Duḥśāsano Vivimśaś ca Vikarṇaś ca mahā|balaḥ,
 2.50 katham hi Bhīmasenasya śroṣye 'haṃ śabdāṃ uttamam
 ekena samare yena hataṃ putra|śataṃ mama?
 a|sakṛd vadatas tasya Duryodhana|vadhena ca
 duḥkha|śok'|âbhisamṭapto na śroṣye paruṣā girāḥ.

VAISAMPĀYANA uvāca:

evaṃ vṛddhaś ca samṭaptaḥ pārthivo hata|bāndhavaḥ
 muhur muhur muhyamānaḥ putr'|ādhibhir abhiplutaḥ.
 vilapya su|ciraṃ kālāṃ Dhṛtarāṣṭro 'mbikā|sutaḥ
 dīrgham uṣṇaṃ sa niḥśvasya cintayitvā parābhavam,
 duḥkhena mahatā rājan samṭapto Bharata'|rṣabhāḥ
 punar Gāvalgaṇiṃ sūtaṃ paryapṛcchad yathā|tatham.

DHṚTARĀṢṬRA uvāca:

2.55 Bhīṣma|Droṇau hatau śrutvā sūta|putraṃ ca ghātitaṃ
 senā|patiṃ praṇetāraṃ kam akurvata māmākāḥ?
 yaṃ yaṃ senā|praṇetāraṃ yudhi kurvanti māmākāḥ

From birth, mankind is surely directed by fate. When 2.45
a man prospers, it is because of his fortune. I have been
deprived of such fortune in this world, Sánjaya, as well as of
my sons. How can I, an old man, surrender to my enemies
today? There is, I believe, nothing left for me in this world
than to live in the forest, my lord. Since I have no relatives
and my kinsmen have perished, I will enter the forest. For
when my wings are cut off and I am in this state, there is
nothing better for me than to enter the forest, Sánjaya.

Now that Dur-yódhana is dead and Shalya slain in battle,
as are Duhshásana, Vivímsha and mighty Vikárna, how can 2.50
I listen to the great voice of Bhima-sena, who alone killed
my one hundred sons in battle? Tormented by suffering and
grief, I cannot bear to hear his cruel words as he repeatedly
speaks about the slaughter of Dur-yódhana.

VAISHAM-PÁYANA continued:

In this way, as he fainted again and again, the old king
felt anguish at losing his relatives and became overwhelmed
by distress for his sons. After lamenting a long time, Dhri-
ta-rashtra, the son of Ámbika, breathed deep and hot sighs
as he pondered his defeat. But although tormented by great
suffering, the bull of the Bharatas once again asked that
charioteer, the son of Gaválgana, to describe what had hap-
pened, Your Majesty.

DHRITA-RASHTRA said:

When my troops learned that Bhishma and Drona were 2.55
dead and that the charioteer's son had been killed, whom
did they make their general and leader? Whoever is made
general by my troops is very quickly killed by the Pánda-

a|ciren' áiva kálēna taṃ taṃ nighnanti Pāṇḍavāḥ.
 raṇa|mūrdhni hato Bhīṣmaḥ paśyatām vaḥ Kiriṭinā.
 evam eva hato Droṇaḥ sarveśām eva paśyatām.
 evam eva hataḥ Karṇaḥ sūta|putraḥ pratāpavān
 sa rājakānām sarveśām paśyatām vaḥ Kiriṭinā.

pūrvam ev' āham ukto vai Vidureṇa mah" |ātmanā
 Duryodhan' |āparādhena praj" ēyaṃ vinasīṣyati.

- 2.60 ke cin na samyak paśyanti mūḍhāḥ samyag avekṣya ca.
 tad idaṃ mama mūḍhasya tathā|bhūtaṃ vacaḥ sma tat
 yad abravīt sa dharm' |ātmā Viduro dīrgha|darśivān.
 tat tathā samanuprāptaṃ vacanaṃ satya|vādināḥ
 daiv' |ōpahata|cittena yan mayā na kṛtaṃ purā
 a|nayasya phalaṃ tasya brūhi Gāvalgaṇe punaḥ.

ko vā mukham anīkānām āsīt Karṇe nipātite?
 Arjunaṃ Vāsudevaṃ ca ko vā pratyudyayau rathī?
 ke 'rakṣaṇ dakṣiṇaṃ cakraṃ Madra|rājasya saṃyuge
 vāmaṃ ca yoddhu|kāmasya; ke vā vīrasya pṛṣṭhataḥ?
 kathaṃ ca vaḥ sametānām Madra|rājo mahā|rathaḥ
 nihataḥ Pāṇḍavaiḥ saṃkhye putro vā mama Sañjaya?

- 2.65 brūhi sarvaṃ yathā|tattvaṃ Bharatānām mahā|kṣayam
 yathā ca nihataḥ saṃkhye putro Duryodhano mama,
 Pañcālās ca yathā sarve

nihataḥ sa|pad' |ānugāḥ
 Dhṛṣṭadyumnaḥ Śikhaṇḍī ca

Draupadyāḥ pañca c' ātma|jāḥ,
 Pāṇḍavās ca yathā muktās tath" ōbhau Mādhavau yudhi
 Kṛpās ca Kṛtavarmā ca Bhāradvājasya c' ātma|jāḥ.
 yad yathā yādr̥ṣaṃ c' áiva yuddhaṃ vṛttaṃ ca sāmpratam
 akhilaṃ śrotum icchāmi. kuśalo hy asi Sañjaya.

vas. Diadem-adorned Árvjuna killed Bhishma at the front of the battle under all your eyes. Drona was killed in the very same way while everyone was looking on. Karna, the mighty charioteer's son, was also killed in exactly this way by diadem-adorned Árvjuna under the eyes of all you kings.

Great-spirited Vídura once told me that Dur-yódhana's wrongdoing would destroy our race. There are fools who do not see things properly, even when they are looking straight at them. I was that kind of fool when righteous and farsighted Vídura told me the truth. Son of Gaválgana, tell me once again the fruit of the fault I committed in the past when I did not follow the words of this truth-speaker, my mind destroyed by fate. 2.60

Who became head of the armies when Karna died? Which charioteer rose up against Árvjuna and Vásu-deva? Who protected the right and left wheels of the king of the Madras* in battle when he was eager for war? And who protected that hero's rear? How did the Pándavas kill that mighty warrior, the king of the Madras, on the battlefield if you were all gathered together? How was my son killed, Sánjaya?

Tell me everything truthfully about the great destruction of the Bharatas—how my son Dur-yódhana died in battle, and how all the Panchálas and their followers were killed, as well as Dhrishta-dyumna, Shikhándin and the five sons of Dráupadi. Tell me, too, how the Pándavas and the two Mádhavas* escaped death in battle, and also how Kripa, Krita-varman and the grandson of Bharad-vaja* survived. I want to know everything fully—how the battle happened and the type of battle it was. For you are skilled in speaking, Sánjaya. 2.65

3-5

SURRENDER REJECTED

3.1 **Ś** ṚṆU RĀJANN avahito yathā vṛtto mahān kṣayaḥ
 Kurūṇaṃ Pāṇḍavānāṃ ca samāsādya paras|param.
 nihate sūta|putre tu Pāṇḍavena mah'ātmanā,
 vidruteṣu ca sainyeṣu samānīteṣu c' â|saktṛ,
 ghore manuṣya|dehānām ājau nara|vara|kṣaye.
 yat tat Karṇe hate Pārthaḥ siṃha|nādam ath' âkarot
 tadā tava sutān rājan prāviśat su|mahad bhayam.
 na sandhātum anīkāni na c' âiv' ātha parākrame
 āsīd buddhir hate Karṇe tava yodhasya kasya cit.

3.5 vaṇijo nāvi bhinnāyām a|gādhe viplavā iva
 a|pāre pāram icchanto hate dvīpe Kirīṭinā.
 sūta|putre hate rājan vitrastāḥ śara|vikṣatāḥ
 a|nāthā nātham icchanto mṛgāḥ siṃh'|ârditā iva.
 bhagna|śṛṅgā iva vṛṣāḥ śīrṇa|damṣṭrā iv' ôragāḥ
 pratyupāyāma* sây'|âhne nirjitāḥ Savyasācinā.

hata|pravīrā vidhvastā nikṛttā niśitaiḥ śaraiḥ
 sūta|putre hate rājan putrās te prādravaṃs tataḥ.
 vidhvasta|kavacāḥ sarve kāndīśīkā vicetasāḥ
 anyonyam abhinighnanto vīkṣamāṇā bhayād diśaḥ.

3.10 «mām eva nūnaṃ Bībhatsur mām eva ca Vṛkodaraḥ
 abhiyāt' iti» manvānāḥ petur mamluś ca Bhārata.

SÁNJAYA said:

LISTEN CAREFULLY, Your Majesty, to how a great slaughter 3.1
took place between the Kurus and the Pándavas
after they clashed together.

When the heroic Pándava had killed the charioteer's son,
and the troops were repeatedly fleeing and rallying, there
was a terrible carnage of human bodies in battle and the de-
struction of excellent men.* When the son of Pritha shouted
a lion-roar at Karna's slaughter, a huge fear overtook your
sons, Your Majesty. Indeed, after Karna died, not one of
your warriors had the resolve to control their regiments, let
alone show courage in battle.

They were like merchants who were without rafts after 3.5
being shipwrecked in the ocean, and who sought the shore
in the boundless sea after their island had been destroyed
by diadem-adorned Árvjuna. Wounded by arrows and ter-
rified after the death of the charioteer's son, they yearned
for a leader—leaderless as they were—and were like deer
hounded by a lion, Your Majesty. Like bulls with broken
horns or snakes that had had their fangs removed, we re-
turned in the evening, defeated by Savya-sachin.

When their hero was slaughtered, your sons fled at the
death of the charioteer's son, crushed and lacerated by sharp
arrows, O king. Fearfully looking in every direction, they
even began to kill each other as they all ran away madly,
their armor destroyed. Thinking, "It is I whom Bibhátasu* 3.10
is chasing! It is I whom Vrikódara* is chasing!," they fell
and languished, descendant of Bharata.

aśvān anye gajān anye rathān anye mahā|rathāḥ
 āruhya java|sampannāḥ pādātān prajahur bhayāt.
 kuñjaraiḥ syandanā bhagnāḥ sādinaś ca mahā|rathaiḥ.
 padāti|saṅghās c' āśv'āughaiḥ palāyadbhir bhṛṣaṃ hataḥ.

vyāla|taskara|saṃkīrṇe s'ārtha|hīnā yathā vane
 tathā tvadīyā nihate sūta|putre tad" ābhavan.
 hat'ārohās tathā nāgās chinna|hastās tath" āpare
 sarvaṃ Pārtha|mayam lokam apaśyan vai bhay'ārditāḥ.

3.15 tāt prekṣya dravataḥ sarvān Bhīmasena|bhay'ārditān
 Duryodhano 'tha svaṃ sūtaṃ hā|hā|kṛtv" āivam abravīt:

«n' ātikramiṣyate Pārtho dhanuṣ|pāṇim avasthitam
 jaghane yuddhyamānaṃ mām. tūrṇam aśvān pracodaya!
 samare yudhyamānaṃ hi Kaunteyo mām Dhanañjayaḥ
 n' ōtsahe' āpy atikrāntuṃ velām iva mah"ārṇavaḥ.
 ady' Ārjunaṃ sa|Govindaṃ māninaṃ ca Vṛkodaram
 nihatya śiṣṭān śatrūṃs ca Karṇasy' ān|ṛṇyam āpnuyām.»

tac chrutvā Kuru|rājasya śūr'ārya|sadṛśaṃ vacaḥ
 sūto hema|paricchannān śanair aśvān acodayat.

3.20 gaj'āśva|ratha|hīnās tu pādātās c' āiva māriṣa
 pañca|viṃśati|sāhasrāḥ prādravañ śanakair iva.
 tāt Bhīmasenaḥ saṃkruddho Dhr̥ṣṭadyumnaś ca Pārṣataḥ
 balena catur|aṅgeṇa parikṣipy' āhanac charaiḥ.
 pratyayudhyaṃs tu te sarve Bhīmasenaṃ sa|Pārṣatam
 Pārtha|Pārṣatayoś c' ānye jagṛhus tatra nāmanī.

Abandoning the foot soldiers in their fear, some mighty warriors climbed swiftly onto horses, others onto elephants, and others onto chariots. Chariots were crushed by elephants, and horsemen by huge chariots. Hordes of infantrymen were brutally killed by packs of fleeing horses.

When the charioteer's son died, your soldiers resembled people that had lost their caravan in a forest full of animals and thieves. Elephants that had lost their riders, or that had had their trunks lopped off, viewed the entire world as being permeated by the son of Pritha, so stricken were they with fear. When he saw that his men were all fleeing and stricken with fear of Bhima-sena, Dur-yódhana shouted loudly and said this to his charioteer: 3.15

"The son of Pritha will not overcome me if I stand in the rear and fight, bow in hand. Drive on the horses quickly! Dhanan-jaya,* the son of Kunti, will not be able to conquer me when I fight in battle, just as the great ocean cannot surpass the shore. Today I will remove my debt to Karna by killing Árvjuna and Go-vinda,* as well as proud Vrikódara and my other enemies, too."

Hearing the king of the Kurus say these words—so suitable to a heroic noble—the charioteer gently urged on his gold-decked horses.

Then, my lord, twenty-five thousand foot soldiers slowly advanced forward, men who had lost their elephants, horses and chariots. Angry Bhima-sena and Dhrišta-dyumna, the grandson of Príshata, surrounded these troops with their fourfold army and began to slaughter them with their arrows. The foot soldiers, however, all fought back against 3.20

- akrudhyata raṇe Bhīmas tair mṛdhe pratyavasthitaiḥ.
 so 'vatīrya rathāt tūrṇaṃ gadā|pāṇir ayudhyata.
 na tān ratha|stho bhūmi|ṣṭhān dharm'|āpekṣī Vṛkodarāḥ
 yodhayām āsa Kaunteyo bhuja|vīryam upāśritaḥ.
- 3.25 jāta|rūpa|paricchannāṃ pragṛhya mahatīm gadām
 nyavadhīt tāvakān sarvān daṇḍa|pāṇir iv' Ântakaḥ.
 pādātayo hi saṃrabdhās tyakta|jīvita|bāndhavāḥ
 Bhīmam abhyadravan saṃkhye pataṅgā iva pāvakaṃ.
 āsādyā Bhīmasenaṃ te saṃrabdhā yuddha|dur|madāḥ
 vineṣuḥ sahasā dṛṣṭvā bhūta|grāmā iv' Ântakam.
 śyenavad vyacarad Bhīmaḥ khaḍgena gadayā tathā
 pañca|viṃśati|sāhasrāṃs tāvakānām vyapothayat.
 hatvā tat puruṣ'|ânīkaṃ Bhīmaḥ satya|parākramaḥ
 Dhṛṣṭadyumnaṃ puraskṛtya punas tasthau mahā|balaḥ.
- 3.30 Dhanañjayo rath'|ânīkam anvapadyata vīryavān
 Mādrī|putrau ca Śakuniṃ Sātyakiś ca mahā|balaḥ
 javen' ābhyapatan hr̥ṣṭā ghnanto Dauryodhanaṃ balaṃ.
 tasy' āśva|vāhān su|bahūṃs te nihatya śitaiḥ śaraiḥ
 tam anvadhāvaṃs tvaritās; tatra yuddham avartata.

Bhima-sena and the grandson of Príshata; some even challenged them by calling out their names.

Bhima became filled with battle-fury against these men who confronted him in war. Descending quickly from his chariot, he fought them, mace in hand. Relying on the strength of his arms, Vrikódara, the son of Kunti, fought according to the rules of warfare by not standing on his chariot against men that stood on the ground. Taking his enormous gold-covered mace, he slew all your soldiers as if he were Death wielding his staff. 3.25

At their kinsmen's loss of life, the enraged foot soldiers charged against Bhima in battle, like moths flying into a flame. When they attacked Bhima-sena in their rage, the troops—although difficult to conquer in battle—perished as soon as they saw him, like creatures who look upon Death. Bhima swooped like a hawk with his sword and mace, and crushed those twenty-five thousand of your troops. After destroying that division of men, mighty Bhima—who has truth as his strength—once again took up position behind Dhrishta-dyumna.

Powerful Dhanan-jaya, meanwhile, moved against the chariot division, while mighty Sátyaki and the sons of Madri* swiftly rushed with joy against Shákuni, slaughtering Dur-yódhana's army as they did so. After slaying multitudes of Shákuni's horsemen with their sharp arrows, they quickly charged against Shákuni himself. A battle then ensued in that area. 3.30

- tato Dhanañjayo rājan rath'ānīkam agāhata
 viśrutam triṣu lokeṣu Gāṇḍīvaṃ vyākṣipan dhanuḥ.
 Kṛṣṇa|sārathim āyāntaṃ dr̥ṣṭvā śveta|hayaṃ ratham
 Arjunaṃ c' āpi yoddhāraṃ tvadīyāḥ paryavārayan.
 viprahīna|rath'āśvās ca śaraiś ca parivāritāḥ
 pañca|viṃśati|sāhasrāḥ Pārtham ārchan padātayaḥ.
 3.35 hatvā tat puruṣ'ānīkaṃ Pañcālānāṃ mahā|rathaḥ
 Bhīmasenaṃ puras|kṛtya na cirāt pratyadr̥śyata,
 mahā|dhanur|dharāḥ śrīmān a|mitra|gaṇa|mardanaḥ
 putraḥ Pañcālā|rājasya Dhṛṣṭadyumno mahā|yaśāḥ.
 pārāvata|sa|varṇ'āśvaṃ kovidāra|vara|dhvajam
 Dhṛṣṭadyumnaṃ raṇe dr̥ṣṭvā tvadīyāḥ prādravan bhayāt.
 Gāndhāra|rājaṃ śīghr'āstram anusṛtya yaśasvinau
 a|cirāt pratyadr̥śyetāṃ Mādrī|putrau sa|Sātyakau.
 Cekitānaḥ Śikhaṇḍī ca Draupadeyās ca mārīṣa
 hatvā tvadīyaṃ su|mahat sainyaṃ śāṅkhān ath' ādhaman.
 3.40 te sarve tāvakān prekṣya dravato vai parān|mukhān
 abhyadhāvanta nighnanto vṛṣāṇ jitvā vṛṣā iva.
 sen"āvaśeṣaṃ taṃ dr̥ṣṭvā tava putrasya Pāṇḍavaḥ
 avasthitaṃ Savyasācī cukrodha balavan nṛ|pa.
 tata enaṃ śarai rājan sahasā samavākīrat
 rajasā c' ōdgaten' ātha na sma kiñ cana dṛśyate.
 andhakārīkṛte loka śarībhūte mahī|tale
 diśaḥ sarvā mahā|rāja tāvakāḥ prādravan bhayāt.

Dhanan-jaya penetrated the chariot division, Your Majesty, firing his Gandíva bow, which is renowned throughout the three worlds. Seeing the white-horsed chariot approaching, with Krishna as its driver and Ārjuna as its warrior, your soldiers surrounded it. Twenty-five thousand infantrymen confronted the son of Pritha, even though they were deprived of their horses and chariots and enveloped by arrows. But Dhrishta-dyumna—that famous prince of Panchála who wields a mighty bow, that glorious destroyer of enemy hordes and great warrior of the Panchálas—was soon seen slaughtering that division of troops with Bhima-sena in front of him. Your troops fled in fear when they saw Dhrishta-dyumna in battle, his horses the color of pigeons and his standard made of fine *kovidára* material. 3.35

Sátyaki and the glorious sons of Madri were soon seen attacking the king of Gandhára, whose weapons are swift. Chekitána, Shikhándin and the sons of Dráupadi destroyed your great army, my lord, and then blew their conches. On seeing that all your men were fleeing with their backs turned, they chased after them, killing them like bulls conquering bulls. 3.40

The Pándava Savya-sachin then grew angry when he saw the remainder of your son's army still standing firm, mighty king. He violently covered them with arrows, Your Majesty, and nothing was visible from the dust that arose. The world became dark and the earth turned into arrows. And your men fearfully fled in every direction, great king.

bhajyamāneṣu sarveṣu Kuru|rājo viśāṃ pate
pareṣāṃ ātmanaś c' āiva sainye te samupādravat.

- 3.45 tato Duryodhanaḥ sarvān ājuhāv' ātha Pāṇḍavān
yuddhāya Bharata|śreṣṭha devān iva purā Baliḥ.
ta enam abhigarjantaṃ sahitāḥ samupādravan
nānā|śastra|śṛjaḥ kruddhā bhartsayanto muhur muhuḥ.
Duryodhano 'py a|saṃbhṛāntas tān arīn vyadhamac charaiḥ.
tatr' ādbhutam apaśyāma tava putrasya pauruṣam
yad enam Pāṇḍavāḥ sarve na śekur ativartitum.

n' ātidūr'āpayātaṃ ca kṛta|buddhiṃ palāyane
Duryodhanaḥ svakaṃ sainyaṃ apaśyad bhṛśa|vikṣatam.
tato 'vasthāpya rāj'ēndra kṛta|buddhis tav' ātma|jaḥ
harṣayann iva tān yodhāṃs tato vacanam abravīt:

- 3.50 «na taṃ deśaṃ prapaśyāmi pṛthivyām parvateṣu ca
yatra yā tān na vo hanyuḥ Pāṇḍavāḥ; kiṃ sṛtena vaḥ?
sv|alpaṃ c' āiva balaṃ teṣāṃ Kṛṣṇau ca bhṛśa|vikṣatau.
yadi sarve 'tra tiṣṭhāmo dhruvaṃ no vijayo bhavet.
viprayātāṃs tu vo bhinnān Pāṇḍavāḥ kṛta|kilbiṣān
anusṛtya haniṣyanti. śreyo naḥ samare vadhaḥ.

sukhaḥ sāmgrāmiko mṛtyuḥ

kṣatra|dharmeṇa yudhyatām.

mṛto duḥkhaṃ na jānīte.

pretya c' ān|antyam āsnute.

śṛṇvantu kṣatriyāḥ sarve yāvanto 'tra samāgatāḥ:
dviṣato Bhīmasenasya vaśam eṣyatha vidrutāḥ;

When all his soldiers were scattered in this way, the king of the Kurus began to attack both the enemy's troops and his own, O lord of the people.

Dur-yódhana then challenged all the Pándavas to fight, 3.45
best of Bharatas, just as Bali* challenged the gods in the past. Enraged, the Pándavas grouped together and attacked Dur-yódhana as he roared, deriding him repeatedly and hurling various weapons at him. Dur-yódhana, however, did not waver but dispersed the enemies with his arrows. We then witnessed your son's remarkable courage in that battle, as all the Pándavas failed to overpower him.

On seeing that his troops were heavily wounded and intent on flight—although not yet very far away—Dur-yódhana restrained them, king of kings. With a resolute mind, your son then made a speech to his soldiers, as if gladdening them:

“I do not see any place on the earth or in the mountains 3.50
where the Pándavas have not killed you. What then is the use of your fleeing? Their army is only very small and the two Krishnas are heavily wounded. If we all stand firm here, our victory should be certain. The Pándavas will pursue and kill you, if you commit the sin of fleeing and breaking up. It is better for us to die in battle.

Happiness comes from death in battle for those who fight according to the warrior code. A dead man knows no suffering. After he dies, he attains eternity. Let all the warriors gathered here listen: if you flee, you will fall under the control of the enemy Bhima-sena. You must not abandon the practices of your ancestors! There is no worse action for a warrior than flight. For there is no better path to heaven, 3.55

pitā|mahair ācaritaṃ na dharmam hātum arhatha.
 3.55 n' ānyat karm' āsti pāpīyāḥ kṣatriyasya palāyanāt.
 na yuddha|dharmāc chreyān hi
 panthāḥ svargasya Kauravāḥ.
 su|ciren' ārjitā lokān
 sadyo yuddhāt samaśnute.»

tasya tad vacanam rājñah pūjayitvā mahā|rathāḥ
 punar ev' ābhyavartanta kṣatriyāḥ Pāṇḍavān prati
 parājayam a|mr̥ṣyantaḥ kṛta|cittās ca vikrame.
 tataḥ pravavṛte yuddham punar eva su|dāruṇam
 tāvakānām pareṣām ca dev'|āsurā|raṇ'|ōpamam.

Yudhiṣṭhira|purogāms ca sarva|sainyena Pāṇḍavān
 anvadhāvan mahā|rāja putro Duryodhanas tava.

SAÑJAYA uvāca:

4.1 PATITĀN RATHA|nīḍāms ca rathāms c' āpi mah'|ātmanām
 raṇe ca nihatān nāgān dṛṣṭvā pattīmś ca māriṣa,
 āyodhanam c' ātighoram Rudrasy' ākrīḍa|saṃnibham
 a|prakhyātiṃ gatānām tu rājñām śata|sahasraśaḥ,
 vimukhe tava putre tu śok'|ōpahata|cetasi
 bhṛś'|ōdvigneṣu sainyeṣu dṛṣṭvā Pārthasya vikramam
 dhyāyamāneṣu sainyeṣu duḥkham prāpteṣu Bhārata,
 balānām mathyamānānām śrutvā ninadam uttamam
 abhijñānam nar'|ēndrāṇām vikṣataṃ prekṣya saṃyuge,
 4.5 kṛp'|āviṣṭaḥ Kṛpo rājan vayah|śīla|samanvitaḥ
 abravīt tatra tejasvī so 'bhiṣṭya jan'|ādhipam
 Duryodhanam manyu|vaśād vākyam vākya|viśāradaḥ:

«Duryodhana nibodh' ēdam yat tvām vakṣyāmi Kaurava.
 śrutvā kuru mahā|rāja yadi te rocate 'n|agha.

SURRENDER REJECTED

Káuravas, than the code of war. Through battle, one instantly attains worlds that others obtain after a long time.”

Applauding the king’s words, those great, martial charioteers once again advanced against the Pándavas, unable to endure defeat and their hearts set on valor. Once again a gruesome battle took place between your troops and the enemy, like a battle between the gods and demons.

Your son Dur-yódhana and all his soldiers then attacked the Pándavas, who were led by Yudhi-shthira, Your Majesty.

SÁNJAYA said:

MY LORD, WHEN Kripa saw the fallen chariots and chariot platforms of the heroes, as well as the elephants and infantrymen that had been slaughtered in battle. And when he saw the horrific battlefield, which resembled Rudra’s playground, and the ignominious end of hundreds and thousands of kings. And when, descendant of Bharata, Kripa saw the valor of the Partha, while your son on the other hand fled—his mind destroyed by grief—and your troops brooded in anguish and utter despair. And when he heard crushed soldiers screaming loudly and saw the shattered mementos of kings in battle. Then, Your Majesty, splendid Kripa—who is compassionate, mature and virtuous—approached King Dur-yódhana and angrily addressed him with these words, skilled as he was in speech: 4.1 4.5

“Dur-yódhana, descendant of Kuru, listen to what I have to say! And after you have listened, act—if it so pleases you, O faultless, great king.

na yuddha|dharmāc chreyān vai panthā rāj’|ēndra vidyate
 yaṃ samāśritya yudhyante kṣatriyāḥ kṣatriya’|rṣabha.
 putro bhrātā pitā c’ āiva svasrīyo mātulas tathā
 saṃbandhi|bāndhavās c’ āiva yodhyā vai kṣatra|jīvinā.
 vadhe c’ āiva paro dharmas tath’ ā|dharmah palāyane.
 te sma ghorāṃ samāpannā jīvikāṃ jīvit’|ārthinaḥ.

tad atra prativakṣyāmi kiñ cid eva hitaṃ vacaḥ:

4.10 hate Bhīṣme ca Droṇe ca Karṇe c’ āiva mahā|rathe,
 Jayadrathe ca nihate tava bhrātr̥ṣu c’ ān|agha
 Lakṣmaṇe tava putre ca kiṃ śeṣaṃ paryupāśmahe?
 yeṣu bhāraṃ samāsādyā rājye matim akurmahi.
 te saṃtyajya tanūr yātāḥ śūrā Brahma|vidāṃ gatim.
 vayaṃ tv iha vinā|bhūtā guṇavadbhir mahā|rathaiḥ
 kṛpaṇaṃ vartayiṣyāma* pātayitvā nr̥|pān bahūn.

sarvair api ca jīvadbhir Bībhatsur a|parājitaḥ.
 Kṛṣṇa|netro mahā|bāhur devair api dur|āsadaḥ.
 Indra|kārmuka|tuly’|ābham Indra|ketum iv’ ōcchritam
 vānaraṃ ketum āsādyā saṃcacāla mahā|camūḥ.

4.15 siṃha|nādāc ca Bhīmasya Pāñcajanya|svanena ca
 Gāṇḍīvasya ca nirghoṣāt saṃhr̥ṣyanti manāṃsi naḥ.
 carant’ īva mahā|vidyun muṣṇantī nayana|prabhāṃ
 alātam iva c’ āviddhaṃ Gāṇḍīvaṃ samadṛśyata.
 jāmbūnada|vicitraṃ ca dhūyamānaṃ mahad dhanuḥ
 dṛśyate dikṣu sarvāsu vidyud abhra|ghaneṣv iva.
 śvetās ca vega|saṃpannāḥ śaśi|kāśa|sama|prabhāḥ

King of kings, there is no better path to heaven than the code of war. It is this that warriors follow when they wage battle, bull-like kshatriya. A warrior can fight against his son, brother, father, nephew, uncle, kinsmen or relatives. It is right to be intent on slaughter and wrong to be concerned with fleeing. Warriors practice a terrifying way of life if they want to survive.

Let me give you some useful advice on this matter.

If Bhishma, Drona and the great warrior Karna are dead, 4.10
and if Jayad-ratha, your brothers and your son Lákshmana have been killed, what is there left for us to do, faultless king? It was on these heroes that we placed the burden when we set our hearts on kingship. They have left their bodies and reached the realm of the Brahma-knowers. We, on the other hand, will slaughter many kings and then lead a miserable existence in this world, separated from these virtuous warriors.

Even while all these men were alive, Bibhátstu was unconquered. Even the gods would find it difficult to attack mighty-armed Árvjuna, who has Krishna for his eyes. Our huge army trembled when it approached Árvjuna's monkey-banner, which was raised like the banner of Indra and shone like Indra's bow.* Our senses were robbed by Bhima's lion-roar, by the blare of the Pancha-janya conch,* and by the noise of the Gandíva* bow. Quivering like lightning and blinding our eyes,* the Gandíva seemed to be wielded* like a firebrand. When that great bow shakes, glittering with gold, it can be seen in every direction, like lightning in rain clouds. Speedy white horses are yoked to Árvjuna's chariot; splendid as the moon or *kasha* grass, they seem to devour 4.15

pibanta iva c' ākāśaṃ rathe yuktās tu vājinaḥ.
 uhyamānās ca Kṛṣṇena vāyun" ēva balāhakāḥ
 jāmbūnada|vicitr'āṅgā vahante c' Ārjunaṃ raṇe.

4.20 tāvakaṃ tad balaṃ rājann Arjuno 'stra|viśāradaḥ
 gahanaṃ śísire kakṣaṃ dadāh' āgnir iv' ōlbaṇaḥ.
 gāhamānam anīkāni Mah"ēndra|sadṛśa|prabham
 Dhanañjayam apaśyāma catur|daṃṣṭram iva dvi|pam.
 vikṣobhayantaṃ senāṃ te trāsayaṃtaṃ ca pārthivān
 Dhanañjayam apaśyāma nalinīm iva kuñjaram.
 trāsayaṃtaṃ tathā yodhān dhanur ghoṣena Pāṇḍavam
 bhūya enam apaśyāma siṃhaṃ mṛga|gaṇān iva.
 sarva|loka|mah"ēṣv|āsau vṛṣabhau sarva|dhanvinām
 āmukta|kavacau Kṛṣṇau loka|madhye viceratuḥ.

4.25 adya sapta|daś'āhāni vartamānasya Bhārata
 saṃgrāmasy' āti|ghorasya vadhyatāṃ c' ābhito yudhi.
 vāyun" ēva vidhūtāni tava sainyāni sarvataḥ
 śarad|ambho|da|jālāni vyaśīryanta samantataḥ
 tām nāvam iva paryastāṃ vāta|dhūtāṃ mah"ārṇave
 tava senāṃ mahā|rāja Savyasācī vyakampayat.

kva nu te sūta|putro 'bhūt? kva nu Droṇaḥ sah'ānugaḥ?
 ahaṃ kva ca kva c' ātmā te Hārdikyaś ca tathā kva nu?

Duḥśāsanaś ca te bhrātā bhrātr̥bhiḥ sahitaḥ kva nu
 bāṇa|gocara|saṃprāptaṃ prekṣya c' āiva Jayadratham

4.30 sambandhinas te bhrāt̥mś ca sahāyān mātulāṃs tathā
 sarvān vikramya miṣato lokam ākramya mūrdhani?

the sky. Driven by Krishna, as clouds are by the wind, their legs glittering with gold, the horses carry Áṛjuna on the battlefield.

Áṛjuna—skilled in archery—scorched that army of yours, 4.20
Your Majesty, like a violent fire incinerates a thick and dry forest in the winter. We saw Dhanan·jaya penetrating your regiments like a four-tusked elephant, splendid as great Indra. We saw Dhanan·jaya throwing your army into confusion and terrifying the kings, like an elephant disturbs a lotus pond. We saw the Pándava once again terrifying the warriors with the sound of his bow, like a lion terrifies herds of deer. The two Krishnas—the greatest archers in the entire world and bulls of all bowmen—rampaged in everyone's midst, clad in armor.

Today, descendant of Bharata, is the seventeenth day of 4.25
this terrible, ongoing war and of men being slaughtered everywhere in battle. Your troops have been scattered on all sides, like clusters of autumn clouds dispersed in every direction by the wind. Your army has been shaken by Savya·sachin, great king, like a boat tossed about by the wind and reeling on the vast ocean.

Where was that charioteer's son of yours? Where was Dro-
na and his followers? Where was I? Where were you? Where
was Krita·varman, the son of Hrídika? And where was your
brother Duhshásana and his brothers, when Áṛjuna saw
that Jayad·ratha was within range of his arrows and—under 4.30
their very eyes—attacked all your relatives, brothers, allies
and uncles, and strode across everyone's head?

Jayadratho hato rājan kiṃ nu śeṣam upāśmahe?
ko h' īha sa pumān asti yo vijēṣyati Pāṇḍavam?
tasya c' āstrāṇi divyāni vividhāni mah"ātmanah.
Gāṇḍīvasya ca nirghoṣo dhairyāṇi harate hi naḥ.
naṣṭa|candrā yathā rātriḥ sen"ēyaṃ hata|nāyakā
nāga|bhagna|drumā śuṣkā nad"īv' ākulatām gatā.

dhvajinyām hata|netrāyām yath"ēṣṭam śveta|vāhanah
carīṣyati mahā|bāhuḥ kakṣeṣv agnir iva jvalan.

4.35 Sātyakeś c' āiva yo vego Bhīmasenasya c' ōbhayoh
dārayec ca girīn sarvān śoṣayec c' āiva sāgarān.
uvāca vākyam yad Bhīmaḥ sabhā|madhye viśām pate
kṛtam tat sa|phalam tena, bhūyaś c' āiva kariṣyati.
pramukha|sthe tadā Karṇe balaṃ Pāṇḍava|rakṣitam
dur|āsadam tadā guptam vyūḍham Gāṇḍīva|dhanvanā.

yuṣmābhis tāni cīrṇāni yāny a|sādhūni sādhuṣu
a|kāraṇa|kṛtāny eva. teṣām vaḥ phalam āgatam.
ātmano 'rthe tvayā loko yatnataḥ sarva āhr̥taḥ.
sa te saṃśayitas tāta ātmā ca Bharata|r̥ṣabha.

4.40 rakṣa Duryodhan' ātmānam. ātmā sarvasya bhājanam.
bhinne hi bhājane tāta diśo gacchati tad|gatam.
hīyamānena vai sandhiḥ paryeṣṭavyaḥ samena ca
vighraho vardhamānena. matir eṣā Bṛhaspateḥ.

If Jayad-ratha has been killed, Your Majesty, what is there left for us to do? What man in this world can conquer the Pándava? The weapons of that hero are divine and diverse. The noise of his Gandíva bow robs us of our courage. Your army is like a moonless night, now that its leader is dead. It is in disarray, like a dried-up river in which the trees have been broken by elephants.

Like a fire burning in dry forests, mighty-armed Árvjuna will roam as he likes with his white horses through your leaderless army. The power of both Sátyaki and Bhima 4.35 could burst through every mountain and dry up the oceans. The words that Bhima said in the assembly hall have been fulfilled, lord of the people, and he will fulfill them still further.* Even when Karna stood at our head, their arrayed army was still difficult to defeat, guarded as it was by the Gandíva bow and protected by the Pándavas.

You have committed deeds that are wicked for good people to do and that were performed without reason. The fruit of these actions of yours has now arrived. You zealously rallied together the entire world for your own cause. Now it and yourself, my child, are in danger, bull of the Bharatas. Protect yourself, Dur-yódhana; for you are the vessel of ev- 4.40 erything. When a vessel is broken, my boy, all that is in it disperses everywhere. A balanced man should seek peace when he is weak and conflict when he is strong; this is the creed of Brihas-pati.

te vyaṃ Pāṇḍu|putrebhyo
 hīnāḥ sva|bala|śaktiḥ.
 tad atra Pāṇḍavaiḥ sārdhaṃ
 sandhiṃ manye kṣamaṃ prabho.
 na jānīte hi yaḥ śreyaḥ śreyasaś c' āvamanante
 sa kṣipraṃ bhraśyate rājyān na ca śreya 'nuvindati.
 praṇipaty hi rājānaṃ rājyaṃ yadi labhema hi
 śreyaḥ syān, na tu maudhyena rājan gantuṃ parābhavam.

- 4.45 Vaicitravīrya|vacanāt kṛpā|śīlo Yudhiṣṭhiraḥ
 viniyuñjīta rājye tvāṃ Govinda|vacanena ca.
 yad brūyādd hi Hṛṣīkeśo rājānaṃ a|parājitaṃ
 Arjunaṃ Bhīmasenaṃ ca sarve kuryur a|saṃśayaṃ.
 n' ātikramiṣyate Kṛṣṇo vacanaṃ Kauravasya tu
 Dhṛtarāṣṭrasya manye 'haṃ n' āpi Kṛṣṇasya Pāṇḍavaḥ.
 etat kṣemaṃ ahaṃ manye tava Pārthair na vigraham.
 na tvāṃ bravīmi kārpaṇyān na prāṇa|parirakṣaṇāt.
 pathyaṃ rājan bravīmi tvāṃ. tat parāsuḥ smariṣyasi.»
 iti vṛddho vilapy' ātat Kṛpaḥ Śāradvato vacaḥ
 dīrgham uṣṇaṃ ca niḥśvasya śuśoca ca mumoha ca.

SAÑJAYA uvāca:

- 5.1 EVAM UKTAS tato rājā Gautamena tapasvinā
 niḥśvasya dīrgham uṣṇaṃ ca tūṣṇīm āsīd viśaṃ pate.
 tato muhūrtaṃ sa dhyātvā Dhṛtarāṣṭro mahā|manāḥ
 Kṛpaṃ Śāradvataṃ vākyam ity uvāca para|n|tapaḥ:

As for the strength of our army, we have been weakened by the sons of Pandu. Given our situation, I think that peace with the Pándavas is appropriate, my lord. Those who do not know what is good and who disregard what is good quickly lose their kingship and do not acquire the good. If by bowing to King Yudhi-shthira we keep our kingship, that would be good. It would not be good to be defeated out of foolishness, Your Majesty.

Yudhi-shthira is compassionate and would entrust you 4.45
with kingship if Vichíttra-virya's son* and Go-vinda request it. Whatever Hrishi-kesha* says to the undefeated king, or to Ádjuna and Bhima-sena, will certainly be followed by everyone. Krishna will not go against the words of the Káurava Dhrita-rashtra; nor do I think that the Pándava will disobey Krishna. The safe thing, I believe, is for you not to fight against the sons of Pritha. I tell you this not out of weakness nor in order to save my life. I am telling you what is appropriate, Your Majesty; you will remember this when you are about to die."

Lamenting in this way and breathing out long and hot sighs, old Kripa, the son of Sharádvat, grieved and then fainted.

SÁNJAYA said:

WHEN THE ASCETIC grandson of Gótama addressed him 5.1
in this way, the king stayed silent, lord of the people, breathing out long and hot sighs. Then, after pondering awhile, the proud son of Dhrita-rashtra, that destroyer of enemies, said this to Kripa, the son of Sharádvat:

«yat kiñ cit su|hr̥dā vācyam tat sarvaṃ śrāvito hy aham.
kṛtaṃ ca bhavatā sarvaṃ prāṇān samtyajya yudhyatā.
gāhamānam anīkāni yudhyamānaṃ mahā|rathaiḥ
Pāṇḍavair atitejobhir lokas tvām anudr̥ṣṭavān.

- 5.5 su|hr̥dā yad idaṃ vākyam bhavatā śrāvito hy aham.
na mām prīṇāti tat sarvaṃ mumūr̥ṣor iva bheṣajam.
hetu|kāraṇa|saṃyuktaṃ hitaṃ vacanam uttamam
ucyamānaṃ mahā|bāho na me vipr'āgrya rocate.

rājyād vinirh̥to 'smābhiḥ kathaṃ so 'smāsu viśvaset?
akṣa|dyūte ca nṛ|patir jito 'smābhir mahā|dhanaiḥ
sa kathaṃ mama vākyāni śraddaddhyād bhūya eva tu?
tathā dautyena saṃprāptaḥ Kṛṣṇaḥ Pārtha|hite rataḥ
pralabdhaś ca Hṛṣīkeśas tac ca karm' ā|vicāritam
sa ca me vacanaṃ brahman katham ev' ābhimanyate?
vilalāpa ca yat Kṛṣṇā sabhā|madhye sameyuṣī
na tan marṣayate Kṛṣṇo na rājya|haraṇaṃ tathā.

- 5.10 eka|prāṇāv ubhau Kṛṣṇāv anyonyam abhisam̐śritau
purā yac chrutam ev' āsīd adya paśyāmi tat prabho.
svasrīyaṃ nihataṃ śrutvā duḥkhaṃ svapiti Keśavaḥ.
kṛt'āgasō vayaṃ tasya. sa mad|arthaṃ kathaṃ kṣamet?

Abhimanyor vināśena na śarma labhate 'rjunaḥ.
sa kathaṃ madd|hite yatnaṃ prakariṣyati yācitaḥ?
madhyamaḥ Pāṇḍavas tīkṣṇo Bhīmaseno mahā|balaḥ
prati|jñātaṃ ca ten' ōgraṃ. bhajyet' āpi na saṃnamet.
ubhau tau baddha|nistriṃśāv ubhau c' ābaddha|kañkaṭau
kṛta|vairāv ubhau vīrau yamāv api Yam'ōpamau.

“Everything that you have told me is what should be said by a friend. Offering up your life, you have also done everything in battle. The world has watched you plunging into armies and fighting against the Pándavas, fierce and mighty warriors though they are. You have told me what a friend should say. None of it, however, gratifies me, just as medicine cannot gratify a man who is about to die. Although your words are reasoned, beneficial and excellent, they do not please me, mighty-armed champion of the brahmins. 5.5

Why would Yudhi-shthira trust us after we have deprived him of his kingdom? Why would he believe my words again after we beat him in dice—and he with so much wealth? Likewise, brahmin, why would Krishna Hrishi-kesha have any regard for my words after we acted wrongly and deceived him when he came to us as a messenger, delighting in helping the Parthas? Krishna cannot forgive the fact that dark Dráupadi lamented when she came into the middle of the assembly hall, nor that we usurped the kingdom.* 5.10

I had previously only heard that the two Krishnas* have one life-breath and depend on each other; today I see that it is true, my lord. Késhava’s sleep was full of sorrow after he learned that his nephew had been killed. We have wronged him. Why would he pardon that for my sake?

Árjuna can find no solace after Abhimányu’s death.* Why would he make the effort to help me if he was asked? Bhima-sena, the second son of Pandu, is fierce and powerful and has made a formidable vow. He may break but he will not bend. Swearing hostility, the heroic twins, who resemble Yama,* have both strapped on their armor and taken up their swords.

- 5.15 Dhr̥ṣṭadyumnaḥ Śikhaṇḍī ca kṛta|vairau mayā saha.
tau kathaṃ madd|hite yatnaṃ kuryātāṃ dvi|ja|sattama?
Duḥśāsanena yat Kṛṣṇā eka|vastrā rajas|valā
parikliṣṭā sabhā|madhye sarva|lokasya paśyataḥ.
tathā vivasanāṃ dīnāṃ smaranty ady' āpi Pāṇḍavāḥ
na nivārayitum śakyāḥ saṃgrāmāt te paran|tapāḥ.
yadā ca Draupadī kliṣṭā mad|vināśāya duḥkhitā
ugraṃ tepe tapaḥ Kṛṣṇā bhartīṇāṃ artha|siddhaye.
sthaṇḍile nityadā śete yāvad vairasya yātanam
nikṣīpya mānaṃ darpaṃ ca Vāsudeva|sahodarā
Kṛṣṇāyāḥ preṣyavad bhūtvā śuśrūṣāṃ kurute sadā.
- 5.20 iti sarvaṃ samunnaddhaṃ, na niryāti kathaṅ cana.
Abhimanyor vināśena sa sandheyaḥ kathaṃ mayā?
kathaṃ ca rājā bhuktv' ēmāṃ pṛthivīm sāgar'āmbarām
Pāṇḍavānāṃ prasādena bhokṣye rājyam ahaṃ katham?
upary upari rājñāṃ vai jvalitvā bhās|karo yathā
Yudhiṣṭhiraṃ kathaṃ paścād anuyāsyāmi dāsavat?
kathaṃ bhuktvā svayaṃ bhogān dattvā dāyāmś ca puṣkalān
kṛpaṇaṃ vartayiṣyāmi kṛpaṇaiḥ saha jīvikām?
- n' ābhyaśūyāmi te vākyam uktaṃ snigdhaṃ hitaṃ tvayā.
na tu sandhiṃ ahaṃ manye prāpta|kālaṃ kathaṅ cana.
- 5.25 su|nītaṃ anupaśyāmi su|yuddhena paran|tapa.
n' āyaṃ klībayitum kālaḥ. saṃyoddhum kāla eva naḥ.

Dhrishtha-dyumna and Shikhándin have formed feuds 5.15
 against me; why would they make the effort to help me,
 best of brahmins? Wearing a single cloth and covered in
 dust, dark Dráupadi was wronged by Duhshásana in the
 middle of the assembly hall under the eyes of the entire
 world. Even today the Pándavas still remember how she
 was naked and wretched; those enemy-destroyers cannot
 be turned from war. When dark Dráupadi was wronged,
 she suffered pain and underwent severe austerities in order
 to destroy me and fulfill her brothers' goals. She constantly
 lies on the bare ground out of vengeance, and Vásu-deva's
 sister continuously attends to dark Dráupadi like a servant,
 discarding her honor and pride.

Everything has thus swollen up, and there is no way that 5.20
 it will dissipate. How can peace be made with me after
 Abhimánu's death? How can I take pleasure in a king-
 dom through the grace of the Pándavas when I have already
 enjoyed this sea-clad earth as a king? How can I trail be-
 hind Yudhi-shthira like a slave when I have blazed like the
 sun over and above monarchs? How can I live a wretched
 life alongside wretched people when I have independently
 enjoyed wealth and given abundant gifts?

I am not angry at your kind and beneficial words. But I
 do not at all think that the time has come for peace. The 5.25
 correct conduct, in my view, is to fight well, destroyer of
 enemies. This is not the time to act like a eunuch. It is time
 for us to make war.

iṣṭam me bahubhir yajñair. dattā vipreṣu dakṣiṇāḥ.
 prāptāḥ kāmāḥ śrutā vedāḥ. śatrūṇāṃ mūrdhni ca sthitam.
 bhṛtyā me su|bhṛtās tāta, dīnās c' ābhyuddhṛto janaḥ.
 n' ōtsahe 'dya dvi|ja|śreṣṭha Pāṇḍavān vaktum īdṛśam.
 jītāni para|rāṣṭrāṇi sva|rāṣṭram anupālitaṃ.
 bhuktās ca vividhā bhogās. tri|vargaḥ sevito mayā.
 pitṛṇāṃ gatam ān|ṛṇyaṃ kṣatra|dharmasya c' ōbhayaḥ.

na sukhaṃ dhruvam ast' iha. kuto rāṣṭram? kuto yaśaḥ?
 iha kīrtir vidhātavyā sā ca yuddhena n' ānyathā.

5.30 gr̥he yat kṣatriyaś' āpi nidhanaṃ tad vigarhitam.
 a|dharmaḥ su|mahān eṣa yac chayyā|maraṇaṃ gr̥he.
 araṇye yo vimuñceta saṃgrāme vā tanuṃ naraḥ
 kratūn āhṛtya mahato mahimānaṃ sa gacchati.
 kṛpaṇaṃ vilapann ārto jaray" ābhipariplutaḥ
 mriyate rudatāṃ madhye jñātīnāṃ na sa pūruṣaḥ.

tyaktvā tu vividhān bhogān prāptānāṃ paramāṃ gatim
 ap' idānīm su|yuddhena gaccheyam yat sa|lokatām.

śūrāṇāṃ ārya|vṛttānāṃ saṃgrāmeṣv a|nivartinām
 dhīmatāṃ satya|sandhānāṃ sarveṣāṃ kratu|yājīnām,

5.35 śastr'|āvabhṛtha|pūtānāṃ dhruvaṃ vāsaḥ tri|viṣṭape
 mudā nūnaṃ prapaśyanti yuddhe hy apsarasāṃ gaṇāḥ.
 paśyanti nūnaṃ pitarāḥ pūjitān sura|saṃsadi
 apsarobhiḥ parivṛtān modamānāṃs tri|viṣṭape.
 panthānam a|marair yātaṃ śūraiś c' āiv' ā|nivartibhiḥ

SURRENDER REJECTED

I have made many sacrifices, and I have given gifts to brahmins. I have attained my desires, listened to the Vedas, and stood on the heads of my enemies. I have supported my dependents well, my friend, and I have raised the people out of distress. I could not bear to say such words to the Pándavas today, best of brahmins. I have conquered the kingdoms of others and protected my own kingdom. I have enjoyed pleasures of various kinds and followed the three-fold path.* I have paid my debt to my ancestors and also to the warrior code.

There is no stable happiness in this world. What is the point of a kingdom and what of prestige? It is glory that one should strive for in this world, and that can be achieved only through battle. It is reprehensible for a warrior to die at home. To die in bed in one's house is a very great wrong. A man attains greatness by giving up his body in the forest or in battle, after he has performed many sacrifices. Whoever dies in the middle of his weeping relatives, overcome by old age and lamenting miserably in distress, is not a man. 5.30

Giving up diverse possessions, I will now join, through virtuous battle, those who have reached the highest state. Heroes who behave nobly, who do not flee in battle, who are wise and true to their vows, who perform sacrifices and who are cleansed by the purification of weapons—all these men certainly dwell in heaven. Bands of nymphs surely watch them with joy as they fight in battle. Their ancestors surely look upon them as they are honored in the abode of the gods, joyfully surrounded by nymphs in heaven. We will ascend the path that unites us with these men and that has been traveled by the gods and by heroes who have not fled, 5.35

api taiḥ saṃgataṃ mārgaṃ vayam adhyāruhemahi,
pitāmahena vṛddhena tathā” ācāryeṇa dhīmata
Jayadrathena Karṇena tathā Duḥśāsanena ca.

ghaṭamānā mad|arthe ’smin hataḥ śūrā jan’|ādhipāḥ
śerate lohit’|ākt’|āṅgāḥ saṃgrāme śara|vikṣataḥ

5.40 uttam’|āstra|vidaḥ śūrā yathā”|ôkta|kratu|yājinaḥ
tyaktvā prāṇān yathā|nyāyam Indra|sadmasu dhiṣṭhitāḥ.*
taiḥ svayaṃ racito mārgo dur|gamo hi punar bhavet
saṃpatadbhir mahā|vegair yāsyadbhir iha sad|gatim.

ye mad|arthe hataḥ śūrās teṣāṃ kṛtam anusmaran
ṛṇaṃ tat pratiyuñjāno na rājye mana ādadhe.
ghātayitvā vayasyāṃś ca bhrātṛn atha pitāmahān
jīvitam yadi rakṣeyaṃ loko mām garhayed dhruvam.
kīdrśaṃ ca bhaved rājyaṃ mama hīnasya bandhubhiḥ
sakhibhiś ca viśeṣeṇa praṇipatya ca Pāṇḍavam?

5.45 so ’ham etādrśaṃ kṛtvā jagato ’sya parābhavam
su|yuddhena tataḥ svargaṃ prāpsyāmi na tad anyathā.»

evaṃ Duryodhanen’ ôktaṃ sarve saṃpūjya tad vacaḥ
«sādhu sādhu iti» rājānaṃ kṣatriyāḥ saṃbabhāṣire.
parājayam a|śocantaḥ kṛta|cittās ca vikrame
sarve su|niścita yoddhum udagra|manaso ’bhavan.
tato vāhān samāśvāsyā sarve yuddh’|ābhinandinaḥ
ūne dvī|yojane gatvā pratyatiṣṭhanta Kauravāḥ.
ākāśe vidrume puṇye prasthe Himavataḥ śubhe
aruṇāṃ Sarasvatīm prāpya papuḥ sasnuś ca te jalam.

as well as by my venerable grandfather* and by my wise teacher,* and by Jayad-ratha, Karna and Duhshásana.

Heroic kings who strove for my cause have been killed and lie on the battlefield, pierced by arrows and their limbs smeared with blood. Heroes who were expert in the highest 5.40
weaponry and who performed the prescribed sacrifices, have duly given up their lives and taken their places in Indra's abode. They paved this path by themselves. But it has once again become difficult to tread for those who are still in this world and who are about to enter that good state, rushing there with great speed.

Remembering the deeds of these heroes who died for my sake, I will pay back that debt and I will not lend a thought to kingship. The world would certainly criticize me if I were to protect my own life after I have caused the deaths of my friends, brothers and grandfathers. What kind of kingship would I have if I were deprived of my relatives and friends, and especially if I bowed before the Pándava? After I have thus destroyed this world, I will reach heaven 5.45
through virtuous battle. It cannot be otherwise."

All the warriors applauded Dur-yódhana's words and agreed with the king, saying, "Excellent! Excellent!" No longer grieving over their defeat, they set their hearts on valor and all became fiercely determined to fight. Delighted at the prospect of battle, the Káuravas all roused their animals and, after going a little less than two leagues, set up camp. When they reached the red Sarásvati River on the open, treeless plateau of the Hímavat mountains, which was sacred and auspicious, they drank and bathed in its waters.

5.50 tava putra|kṛt'|ôtsāhāḥ paryavartanta te tataḥ.
paryavasthāpya c' ātmānam anyonyena punas tadā
sarve rājan nyavartanta kṣatriyāḥ kāla|coditāḥ.

SURRENDER REJECTED

The warriors stayed there, enthused by your son, and af- 5.50
ter repeatedly encouraging themselves as well as each other,
they all took their rest, Your Majesty, driven on by Time.

6-7

THE NEW GENERAL

6.1 **A**THA HAIMAVATE prasthe sthitvā yuddh'ābhinandinah
sarva eva mahālyodhās tatra tatra samāgatāḥ.

Śalyaś ca Citrasenaś ca Śakuniś ca mahā|rathaḥ
Aśvatthāmā Kṛpaś c' āiva Kṛtavarmā ca Sātvataḥ,
Suṣeṇo 'riṣṭasenaś ca Dhṛtasenaś ca vīryavān
Jayatsenaś ca rājānas te rātrim uṣitās tataḥ.

raṇe Karṇe hate vīre trāsītā jita|kāśibhiḥ
n' ālabhan śarma te putrā Himavantam ṛte girim.

6.5 te 'bruvan sahitās tatra rājānaṃ Śalya|sannidhau
kṛta|yatnā raṇe rājan saṃpūjya vidhivat tadā:

«kṛtvā senā|praṇetāraṃ parāṃs tvaṃ yoddhum arhasi
yen' ābhiguptāḥ saṃgrāme jayem' ā|su|hṛdo vayam.»

tato Duryodhanaḥ sthitvā rathe ratha|var'ōttamam
sarva|yuddha|vibhāga|jñam antaka|pratimaṃ yudhi,
sv|aṅgaṃ pracchanna|śīrasaṃ kambu|grīvaṃ priyaṃ|vadam,
vyākośa|padma|patr'ākṣaṃ vyāghr'āsyam Meru|gauravam
Sthāṇor vṛṣasya sadṛśaṃ skandha|netra|gati|svaraiḥ
puṣṭa|śliṣṭ'āyata|bhujam su|vistīrṇa|var'ōrasam,

6.10 bale jave ca sadṛśaṃ Aruṇ'ānuja|vātayoh
ādityasy' ārciṣā tulyaṃ buddhyā c' Ōśanasā samam,
kānti|rūpa|mukh'āiśvaryaḥ tribhiś candramasā samam
kāñcan'ōtpala|saṃghātaiḥ sadṛśaṃ śliṣṭa|sandhikam,
su|vṛtt'ōru|kaṭi|jaṃghaṃ su|pādaṃ sv|aṅgulī|nakham
smṛtvā smṛtv' āiva tu guṇān Dhātṛā yatnād vinirmitam,

SÁNJAYA said:

ALL THE GREAT warriors then gathered here and there 6.1
on the Hímavat plateau, delighted at the prospect of
battle. Shalya, Chitra-sena and the mighty warrior Shákuni;
Ashva-tthaman, Kripa and Krita-varman, the Sátvata; Su-
shéna, Árishta-sena, mighty Dhrita-sena and Jayat-sena—all
these kings spent the night there.

When heroic Karna died in battle, your sons were terrified
by the conquering Pándavas and could find shelter only
in the Hímavat mountains. Assembled in that place, they 6.5
honored King Dur-yódhana in the proper fashion and, in
the presence of Shalya, addressed him with the following
words, intent as they were upon war:

“You should fight the enemy after you have elected an
army leader. Protected by him in battle, we will conquer
our foes.”

Standing on his chariot, your son Dur-yódhana then went
up to Ashva-tthaman, that champion of excellent warriors.
Ashva-tthaman: who knows every type of weapon and who
is like Death in battle; who has handsome limbs, a covered
head, a neck with three lines like a conch, and fine speech;
whose eyes are like the petals of an open lotus, whose face
is like that of a tiger, and who has the dignity of Meru;
who resembles the bull of Sthanu* in his shoulders, eyes,
gait and voice; whose arms are strong, well formed and
long, and whose chest is extremely broad and fine; whose 6.10
strength and speed is like that of Áruna’s brother* or the
wind, and who resembles a ray of the sun; who equals Úsha-
nas in intellect and rivals the moon in the three excellent
qualities of splendor, beauty and countenance; who looks

sarva|lakṣaṇa|saṃpannaṃ nīpuṇaṃ śruti|sāgaram
 jetāraṃ taras” ārīṇāṃ aljeyam aribhir balāt,
 daś’|āṅgaṃ yaś catuṣ|pādam iṣv|astraṃ veda tattvataḥ
 s’|āṅgāṃś ca caturo vedān samyag ākhyāna|pañcamān,
 6.15 ārādhya try|ambakaṃ yatnād vratair ugrair mahā|tapāḥ
 a|yonijāyām utpanno Droṇen’ ā|yonijena yaḥ,
 tam a|pratima|karmāṇaṃ rūpeṇ’ ā|pratimaṃ bhuvi
 pāra|gaṃ sarva|vidyānāṃ guṇ’|ārṇavam a|ninditam,
 tam abhety’ ātma|jas tubhyam Aśvatthāmānam abravīt:
 «yaṃ puraskṛtya sahitā yudhi jeṣyāma Pāṇḍavān
 guru|putro ’dya sarveṣāṃ asmākaṃ paramā gatiḥ
 bhavāṃs tasmān niyogāt te ko ’stu senā|patir mama?»

DRAUNIR uvāca:

«ayaṃ kulena rūpeṇa tejasā yaśasā śriyā
 sarvair guṇaiḥ samuditaḥ Śalyo no ’stu camū|patiḥ.
 bhāgineyān nijāṃs tyaktvā kṛta|jño ’smān upāgataḥ.
 mahā|seno mahā|bāhur mahā|sena iv’ āparaḥ.
 6.20 enaṃ senā|patiṃ kṛtvā nṛ|patiṃ nṛ|pa|sattama

like clusters of golden lotuses and who has a body with well-connected joints; who has well-rounded thighs, buttocks and legs, as well as handsome feet, fingers and nails; who bears all the auspicious marks and who was created with care by the Arranger, after He constantly brought to mind various virtues; who is clever and an ocean of learning; who conquers his enemies vigorously but cannot be forcefully conquered by his foes; who has complete knowledge of archery in its ten branches and four sections, and who knows the four Vedas and their branches perfectly, as well as the Akhyánas as a fifth; who was born from a mother not born in a womb and was conceived by Drona—himself not born in a womb—after that great ascetic had strenuously worshipped three-eyed Shiva with fierce vows. 6.15

Approaching that blameless ocean of virtues, who is unrivaled in his actions, unparalleled on earth in his beauty, and a master of all forms of knowledge, your son said these words to Ashva-tthaman:

“As the teacher’s son, you are today the highest refuge of us all. Tell us therefore who should be the general of my army and who can lead us in unity to defeat the Pándavas in battle.”

The SON OF DRONA replied:

“Let Shalya be the leader of our army. Lineage, appearance, vigor, reputation, majesty—he possesses every virtue. Abandoning his own nephews, he has remembered his debts and come over to our side. With his great army and mighty arms, he is like a second Skanda!* We will be able to achieve victory if we make this king our general, best of monarchs, 6.20

śakyah prāptuṃ jayo 'smābhir devaiḥ Skandam iv' ājitam.»

tath"ōkte Droṇa|putreṇa sarva eva nar'ādhīpāḥ
parivārya sthitāḥ Śalyaṃ jaya|śabdāmś ca cakrire.
yuddhāya ca matiṃ cakrur āveśaṃ ca paraṃ yayuḥ.
tato Duryodhano bhūmau sthitvā ratha|vare sthitaṃ
uvāca prāñjalir bhūtvā Droṇa|Bhīṣma|samaṃ raṇe:

«ayaṃ sa kālāḥ saṃprāpto mitrāṇāṃ mitra|vatsala
yatra mitram a|mitraṃ vā parīkṣante budhā janāḥ.
sa bhavān astu naḥ śūraḥ praṇetā vāhanī|mukhe!
raṇaṃ yāte ca bhavati Pāṇḍavā manda|cetasāḥ
bhaviṣyanti sah'āmātyāḥ Pañcālās ca nirudyamāḥ.»

6.25 Duryodhana|vacaḥ śrutvā Śalyo Madr'ādhīpas tadā
uvāca vākyam vākyajño rājānaṃ rāja|sannidhau.

ŚALYA uvāca:

yat tu mām manyase rājan Kuru|rāja karomi tat
tvat|priy'ārthaṃ hi me sarvaṃ prāṇā rājaṃ dhanāni ca.

DURYODHANA uvāca:

sainā|patyena varaye tvām ahaṃ mātul' ātulam.
so 'smān pāhi yudhām śreṣṭha Skando devān iv' āhave!
abhiṣicyasva rāj'ēndra devānām iva Pāvakiḥ!
jahi śatrūn raṇe vīra mah"ēndro dānavān iva!

just as the gods were victorious when they made Skanda their general.”*

When the son of Drona said these words, all the kings stood around Shalya and cried out shouts of victory. Setting their hearts on battle, they became filled with immense frenzy. Dur-yódhana then stepped onto the ground and, with his hands folded in respect, said these words to Shalya, who stood on a fine chariot, a rival to Drona and Bhishma in battle:

“The time has now come, loyal friend, for the wise to distinguish between friends and enemies. May you be our hero and leader at the head of our army! The Pándavas will become weak-willed when you enter into battle, and the Panchálas and their companions will lose their passion.”

Hearing Dur-yódhana’s speech and skilled as he was in speaking, Shalya, the king of the Madras, said these words before that king of kings. 6.25

SHALYA said:

Your Majesty, king of the Kurus, I will do whatever you think right. Everything I have I give as a favor to you, whether my life, my kingdom or my wealth.

DUR-YÓDHANA replied:

My uncle, I choose you as general, for you are without rival. Protect us, best of warriors, just as Skanda protected the gods in battle! Be consecrated, king of kings, just as Skanda, the son of Fire,* was consecrated as leader of the gods! Kill our enemies in battle, O hero, just as great Indra killed the demons!

SAÑJAYA uvāca:

7.1 ETAC CHRUTVĀ vaco rājño Madra|rājah pratāpavān
Duryodhanaṃ tadā rājan vākyam etad uvāca ha:

«Duryodhana mahā|bāho śrṇu vākya|vidāṃ vara.
yāv etau manyase Kṛṣṇau ratha|sthau rathināṃ varau
na me tulyāv ubhāv etau bāhu|vīrye kathaṅ cana.
udyatāṃ pṛthivīm sarvāṃ sa|sur'|āsurā|mānavām
yodhayeyaṃ raṇa|mukhe saṃkruddhaḥ, kim u Pāṇḍavān?
vijeṣyāmi raṇe Pārthān Somakāṃś ca samāgatān
ahaṃ senā|praṇetā te bhaviṣyāmi; na saṃśayaḥ.

7.5 taṃ ca vyūhaṃ vidhāsyāmi na tariṣyanti yaṃ pare
iti satyaṃ bravīmy eṣa Duryodhana; na saṃśayaḥ.»

evam uktas tato rājā Madr'|ādhipatim añjaśā
abhyaṣiṅcata senāyāṃ madhye Bharata|sattama
vidhinā śāstra|drṣṭena hrṣṭa|rūpo viśāṃ pate.
abhiṣikte tatas tasmin siṃha|nādo mahān abhūt
tava sainye 'bhyavādyanta vāditrāṇi ca Bhārata.
hrṣṭāś c' āsaṃs tathā yodhā Madrakāś ca mahā|rathāḥ
tuṣṭuvuś c' āiva rājānaṃ Śalyam āhava|śobhinam:

«jaya rājaṃś! ciraṃ jīva! jahi śatrūn samāgatān!
tava bāhu|balaṃ prāpya Dhārtarāṣṭrā mahā|balāḥ
nikhilāḥ pṛthivīm sarvāṃ praśāsantu hata|dviṣaḥ!

7.10 tvam hi śakto raṇe jetuṃ sa|sur'|āsurā|mānavān;
martya|dharmāṇa iha tu kim u Sṛñjaya|Somakān?»

SÁNJAYA said:

YOUR MAJESTY, on hearing the words of the king, the glorious ruler of the Madras said this to Dur-yódhana: 7.1

“Mighty-armed Dur-yódhana, best of those skilled in speech, listen to my words. You have judged the two chariot-riding Krishnas to be the best of charioteers. But neither of them can in any way rival me in the strength of my arms. In my rage, I could fight at the forefront of the battle against the entire earth if it rose up against me, along with its gods, demons and men. What then of the Pándavas? I will conquer the sons of Pritha in battle, as well as the assembled Sómakas. I will be your general; have no doubt. And I will arrange the army so that it cannot be overcome by our enemies. What I say is true, Dur-yódhana; have no doubt.” 7.5

Immediately after this speech, best of Bharatas, the king joyfully consecrated the ruler of the Madras in the middle of the army in the manner prescribed by scripture. After Shalya’s consecration, there was a loud lion-roar and music was played among your troops, descendant of Bharata. The soldiers were delighted, as were the Mádrakas, those great warriors. Praising King Shalya, who is radiant in battle, they said:

“Victory to you, Your Majesty! May you live long! And may you destroy the assembled enemies! Through the power of your arms, may all the powerful sons of Dhrita-rashtra slaughter their enemies and wield command over the entire earth! For you have the power to conquer all the worlds in battle, along with their gods, demons and men;* what then of the Sínjayas and Sómakas, who are mortal and belong to this world?” 7.10

evam saṃpūjyamānas tu Madraṇām adhipo balī
harṣaṃ prāpa tadā vīro dur|āpam a|kṛt'|ātmabhiḥ.

ŚALYA uvāca:

adya c' āhaṃ raṇe sarvān Pañcālān saha Pāṇḍavaiḥ
nihaniṣyāmi vā rājan svargam yāsyāmi vā hataḥ.
adya paśyantu mām lokā vicarantam a|bhītavat
adya Pāṇḍu|sutāḥ sarve Vāsudevaḥ sa|Sātyakiḥ,
Pañcālās Cedayaś c' āiva Draupedayās ca sarvaśaḥ
Dhr̥ṣṭadyumnaḥ Śikhandī ca sarve c' āpi Prabhadrakāḥ
7.15 vikramaṃ mama paśyantu dhanuśaś ca mahad balam
lāghavam c' āstra|vīryam ca bhujayoś ca balaṃ yudhi!
adya paśyantu me Pārthāḥ siddhāś ca saha cāraṇaiḥ
yādr̥śaṃ me balaṃ bāhvoḥ sampad astreṣu yā ca me!
adya me vikramaṃ dr̥ṣṭvā Pāṇḍavānām mahā|rathāḥ
pratīkāra|parā bhūtvā ceṣṭantām vidadhāḥ kriyāḥ!
adya sainyāni Pāṇḍūnām drāvayiṣye samantataḥ.
Droṇa|Bhīṣmāv ati vibho sūta|putraṃ ca saṃyuge
vicariṣye raṇe yudhyan priy'|ārtham tava Kaurava.

SAÑJAYA uvāca:

abhiṣikte tathā Śalye tava sainyeṣu māna|da
na Karṇa|vyasanaṃ ke cin menire tatra Bhārata.
7.20 hr̥ṣṭāḥ su|manasaś c' āiva babhūvus tatra sainikāḥ
menire nihatān Pārthān Madra|rāja|vaśaṃ gatān.
praharṣaṃ prāpya senā tu tāvakī Bharata'|r̥ṣabha
tām rātriṃ sukhinī suptā harṣa|cittā ca s" ābhavat.

Praised in this way, the heroic and mighty king of the Madras felt a joy that is difficult for those with imperfect souls to attain.

SHALYA said:

On this day, Your Majesty, I will either kill all the Panchálas and the Pándavas in battle or I will die and reach heaven. On this day let the world see me rampaging fearlessly. On this day let all the sons of Pandu, as well as Vásu-deva, Sátyaki, the Panchálas, Chedis, all the sons of Dráupadi, Dhri-shta-dyumna, Shikhándin and all the Prabhádrakas see my 7.15
valor, the huge strength of my bow, my speed, the power of my weapons and the might of my arms in battle! On this day let the Parthas, *siddhas* and *cháranas* observe the kind of strength I have in my arms and my accomplishment in weaponry!* Let the mighty warriors of the Pándavas adopt various strategies to counteract my actions when they see my prowess today! On this day I will rout the troops of the Pandus on every side. Excelling Drona, Bhishma and the charioteer's son in battle, I will rampage on the battlefield, fighting as a favor to you, Káurava.

SÁNJAYA said:

After Shalya had been consecrated in this way, none of your troops there thought about Karna's disaster, honoring 7.20
giving descendant of Bharata. Joyful and in good spirits, the soldiers now thought about the death of the Parthas and their surrender to the king of the Madras. Feeling such joy, your army slept happily during the night and their minds were elated, bull of the Bharatas.

sainyasya tava taṁ śabdaṁ śrutvā rājā Yudhiṣṭhiraḥ
Vārṣṇeyam abravīd vākyam sarva|kṣatrasya paśyataḥ:

«Madra|rājaḥ kṛtaḥ Śalyo Dhārtaraṣṭreṇa Mādhava
senā|patir mah”|ēṣv|āsaḥ sarva|sainyeṣu pūjitaḥ.
etaḥ jñātvā yathā|bhūtaṁ kuru Mādhava yat kṣamam.
bhavān netā ca goptā ca. vidhatsva yad an|antaram.»

7.25 tam abravīn mahā|rāja Vāsudevo jan’|ādhipam:

«Ārtāyanim ahaṁ jāne yathā|tattvena Bhārata.
vīryavāṁś ca mahā|tejā mah”|ātmā ca viśeṣataḥ.
kṛtī ca citra|yodhī ca saṁyukto lāghavena ca.
yādr̥g Bhīṣmo yathā Droṇo yādr̥k Karṇas ca saṁyuge
tādr̥śas tad|viśiṣṭo vā Madra|rājo mato mama.
yudhyamānasya tasy’ āhaṁ cintayānaś ca Bhārata
yoddhāraṁ n’ ādhigacchāmi tulya|rūpaṁ jan’|ādhipa.
Śikhaṇḍy|Arjuna|Bhīmānām Sātvatasya ca Bhārata
Dhṛṣṭadyumnasya ca tathā balen’ ābhyadhiko raṇe

7.30 Madra|rājo mahā|rāja siṁha|dvi|rada|vikramaḥ

vicariṣyaty abhiḥ kāle kālaḥ kruddhaḥ prajāśv iva.

tasy’ ādya na prapaśyāmi pratiyoddhāram āhave
tvām ṛte puruṣa|vyāghra śārdūla|sama|vikramam.
sa|deva|loke kṛtsne ’smin n’ ānyas tvattaḥ pumān bhavet
Madra|rājaṁ raṇe kruddhaṁ yo hanyāt Kuru|nandana.
ahany ahani yudhyantaṁ kṣobhayantaṁ balaṁ tava
tasmāḥ jahi raṇe Śalyaṁ Maghavān iva Śambaram!

On hearing this noise coming from your army, King Yudhi-shthira spoke to Krishna of the Vrishni clan, while all the warriors looked on:

“O Mádhava, Shalya—that king of the Madras and great archer who is honored among all troops—has been made general by the son of Dhrita-rashtra. Seeing this to be true, do what is appropriate, Mádhava. You are our leader and protector. Arrange what has to be done next.”

Vásu-deva then said this to the ruler of the people, great king: 7.25

“I know Artáyani* thoroughly, descendant of Bharata. He has vigor, immense power and an exceptionally great spirit. He is accomplished, skilled in various forms of battle, and agile. I consider the king of the Madras to be like Bhishma, Drona or Karna in battle, or perhaps even better. When I think of him fighting, lord of the people, I can see no warrior that is equal to him. In his strength, he surpasses Shikhándin, Árjuna, Bhima, Sátyaki the Sátvata and Dhri-shta-dyumna in battle, descendant of Bharata. With the 7.30
bravery of a lion or elephant, the ruler of the Madras will rampage everywhere when the moment arrives, great king, like Time itself when it is angry with creatures.

I can see no one today who could oppose him in battle, except for you, tiger-like man—you who have the strength of a tiger. In this entire world with all its gods, there is truly no man other than you, delight of the Kurus, who could kill the king of the Madras when he is enraged in battle. Day after day, he agitates and fights your troops. Therefore kill Shalya in battle, like Mághavat killed Shámbara!* This invincible hero is honored by the son of Dhrita-rashtra;

ajjeyas̥ c' āpy asau vīro Dhārtarāṣṭreṇa sat|kṛtaḥ;
 tav' āiva hi jayo nūnaṃ hate Madra' |ēśvare yudhi.
 tasmin hate hataṃ sarvaṃ Dhārtarāṣṭra|balaṃ mahat.

7.35 etac chrutvā mahā|rāja vacanaṃ mama sāmpratam
 pratyudyāhi raṇe Pārtha Madra|rājaṃ mahā|ratham!
 jahi c' āinaṃ mahā|bāho Vāsavo Namuciṃ yathā!
 na c' āiv' ātra dayā kāryā mātulo 'yaṃ mam' ēti vai.
 kṣatra|dharmam puraskṛtya jahi Madra|jan' |ēśvaram!
 Droṇa|Bhīṣm' |ārṇavaṃ tīrtvā Karṇa|pātāla|saṃbhavaṃ
 mā nimajjasva sa|gaṇaḥ Śalyam āsādy goṣ|padam!
 yac ca te tapaso vīryaṃ yac ca kṣātraṃ balaṃ tava
 tad darśaya raṇe sarvaṃ jahi c' āinaṃ mahā|ratham!»

etāvad uktvā vacanaṃ Keśavaḥ para|vīra|hā
 jagāma śibiraṃ sāyaṃ pūjyamāno 'tha Pāṇḍavaiḥ.

7.40 Keśave tu tadā yāte Dharma|putro Yudhiṣṭhiraḥ
 viśṛjya sarvān bhārtīṃś ca Pañcālān atha Somakān
 suṣvāpa rajanīm tām tu viśalya iva kuñjaraḥ.

te ca sarve mah" |ēṣv|āsāḥ Pañcālāḥ Pāṇḍavās tathā
 Karṇasya nidhane hṛṣṭāḥ suṣupus tām niśāṃ tadā.
 gata|jvaraṃ mah" |ēṣv|āsaṃ tīrṇa|pāraṃ mahā|ratham
 babhūva Pāṇḍaveyānām sainyaṃ ca muditaṃ nṛ|pa
 sūta|putrasya nidhane jayaṃ labdhvā ca mārīṣa.

victory would therefore surely be yours if you killed the lord of the Madras in battle. If Shalya was killed, all of Dhrita-rashtra's great army would be destroyed.

Listen to these words of mine, great king and son of Pritha, and rise up in battle against that mighty warrior the king of the Madras! Kill him, mighty-armed Yudhi-shthira, just as Vāsava killed Námuchi!* You should not feel compassion because he is your uncle. Make the warrior code your priority and kill the lord of the Madras! Now that you have crossed the ocean of Drona and Bhishma and also the hell realm of Karna, do not drown in a cow's hoofprint when you confront Shalya with your troops! Reveal on the battlefield all the force of your ascetic power and all your martial strength. Slaughter this mighty warrior!" 7.35

Saying these words, Késhava, that destroyer of enemy heroes, retired to his tent in the evening, honored by the Pándavas. After Késhava's departure, Yudhi-shthira, the son of Righteousness, dismissed all his brothers, as well as the Panchálas and the Sómakas, and slept during the night like an elephant that has had thorns removed from its body.* 7.40

Those great archers, the Panchálas and Pándavas, also all went to sleep for the night, joyful at Karna's death. Its anxieties dispelled, the army of the Pándavas—with its great archers and mighty warriors—seemed to have reached the further shore, Your Majesty, and felt joy at its victory in destroying the charioteer's son, my lord.

8–10

THE BATTLE RESUMES

8.1 **V**YATĪTĀYĀM rajanyāṃ tu rājā Duryodhanas tadā
 abravīt tāvakān sarvān «saṃnahyantāṃ mahā|rathāḥ.»
 rājñāś ca matam ājñāya samanahyata sā camūḥ.
 ayojayan rathāṃś tūrṇaṃ paryadhāvāṃś tath” āpare.
 akalpyanta ca mātāṅgāḥ, samanahyanta pattayaḥ,
 rathān āstaran’|ōpetāṃś cakrur anye sahasraśaḥ.
 vāditrāṇāṃ ca ninadaḥ prādur āsīd viśāṃ pate
 āyodhan’|ārthaṃ yodhānāṃ balānāṃ c’ āpy udīryatām.

8.5 tato balāni sarvāṇi senā|śiṣṭāni Bhārata
 prasthitāni vyadṛśyanta mṛtyuṃ kṛtvā nivartanam
 Śalyaṃ senā|patiṃ kṛtvā Madra|rājaṃ mahā|rathāḥ
 pravibhajya balaṃ sarvaṃ anikeṣu vyavasthitāḥ.
 tataḥ sarve samāgamyā putreṇa tava sainikāḥ
 Kṛpāś ca Kṛtavarmā ca Drauniḥ Śalyo ’tha Saubalaḥ
 anye ca pārthivāḥ śeṣāḥ samayaṃ cakrur ādṛtāḥ:
 «na na ekena yoddhavyaṃ kathaṅ cid api Pāṇḍavaiḥ.
 yo hy ekaḥ Pāṇḍavair yudhyed yo vā yudhyantaṃ utsṛjet,
 sa pañcabhir bhaved yuktaḥ pātakaiś c’ ōpapātakaiḥ.
 anyonyaṃ parirakṣadbhir yoddhavyaṃ sahitaiś ca naḥ.»

8.10 evaṃ te samayaṃ kṛtvā sarve tatra mahā|rathāḥ
 Madra|rājaṃ puraskṛtya tūrṇaṃ abhyadravan parān.
 tath” āiva Pāṇḍavāḥ sarve vyūhya sainyaṃ mahā|raṇe
 abhyayuh Kauravān rājan yotsyamānāḥ samantataḥ.
 tad balaṃ Bharata|śreṣṭha kṣubdh’|ārṇava|sama|svanam
 samuddhūt’|ārṇav’|ākāram uddhūta|ratha|kuñjaram.

SÁNJAYA said:

AFTER THE NIGHT had passed, King Dur-yódhana addressed all your troops, saying, “Arm yourselves, great warriors!” Hearing the king’s command, the army began to make preparations. Some swiftly yoked their chariots, while others hurried about. Elephants were equipped, and foot soldiers put on their armor. Thousands of others furnished chariots with covers. There was the noise of musical instruments and of troops and warriors who were roused for battle, lord of the people. 8.1

All the army’s remaining soldiers were then seen to be prepared, descendant of Bharata, determined to die before fleeing. Having made Shalya, the king of the Madras, their general, the great warriors sectioned out the entire army and took up position in their divisions. All the troops then gathered together with your son, including Kripa, Kritavarman, the son of Drona, Shalya, the son of Súbala, and the other remaining kings, and solemnly made this pact: 8.5

“No one under any circumstance must fight the Pándavas alone. Whoever does fight the Pándavas alone, or abandons a fellow warrior, will incur the five major sins and the minor sins.* We must fight together, protecting one another.”

After making this pact, all the great warriors on the battlefield swiftly charged against the enemy, led by the king of the Madras. 8.10

In the same way, Your Majesty, all the Pándavas drew up their army on the great battlefield and advanced against the Káuravas, ready to fight on all sides. Their force roared like a stormy ocean, and with its heaving chariots and elephants, it looked like a billowing sea, best of Bharatas.

DHṚṬARĀṢṬRA uvāca:

Droṇasya c' āiva Bhīṣmasya Rādheyasya ca me śrutam
pātanam śamsa me bhūyaḥ Śalyasy' ātha sutasya me.
katham raṇe hataḥ Śalyo dharma|rājena Sañjaya
Bhīmena ca mahā|bāhuḥ putro Duryodhano mama?

SAÑJAYA uvāca:

8.15 kṣayaṃ manuṣya|dehānām tathā nāg'|āśva|saṃkṣayam
śṛṇu rājan sthīro bhūtvā saṃgrāmaṃ śamsato mama.

āsā balavatī rājan putrāṇām te 'bhavat tadā
hate Droṇe ca Bhīṣme ca sūta|putre ca pātite
Śalyaḥ Pārthān raṇe sarvān nihaṇīṣyati mārīṣa.
tām āśāṃ hṛdaye kṛtvā samāśvāsya ca Bhārata
Madra|rājaṃ ca samare samāśritya mahā|ratham
nāthavantam tad" ātmānam amanyanta sutās tava.

yadā Karṇe hate Pārthāḥ siṃha|nādaṃ pracakrire
tadā tu tāvakān rājann āviveśa mahad bhayam.

8.20 tān samāśvāsya yodhāṃs tu Madra|rājaḥ pratāpavān
vyūhya vyūhaṃ mahā|rāja sarvato|bhadrām ṛddhimat.
pratyudyayau raṇe Pārthān Madra|rājaḥ pratāpavān
vidhunvan kārmukaṃ citraṃ bhāra|ghnaṃ vegavattaram.
ratha|pravaram āsthāya saindhav'|āśvaṃ mahā|rathaḥ
tasya sūto mahā|rāja ratha|stho 'śobhayad ratham.
sa tena saṃvṛto vīro rathen' ā|mitra|karṣaṇaḥ
tasthau śūro mahā|rāja putrāṇām te bhaya|praṇut.

THE BATTLE RESUMES

DHRITA-RASHTRA said:

I have already heard about the fall of Drona, Bhishma and the son of Radha. Tell me further about the fall of Shalya and my son. How was Shalya killed in battle by the King of Righteousness, O Sánjaya? And how was my mighty-armed son Dur-yódhana killed by Bhima?

SÁNJAYA said:

Be strong, Your Majesty, and listen to the slaughter of 8.15
human bodies and the destruction of elephants and horses,
as I tell you of the battle.

After Drona, Bhishma and the charioteer's son had been killed, Your Majesty, your sons had high hopes that Shalya would kill all the sons of Pritha in battle. Encouraged and keeping this hope in their hearts, your sons depended on that great warrior, the king of the Madras, in battle and considered themselves to have a protector, descendant of Bharata.

When the sons of Pritha made a lion-roar at the death of Karna, a great fear overtook your troops, Your Majesty. 8.20
Encouraging these soldiers, the glorious king of the Madras drew up the army into the effective *sárvato-bhadra* formation.* The mighty king of the Madras then advanced against the sons of Pritha in battle, wielding his glistening bow, which was strong and extremely swift. That mighty warrior climbed onto an excellent chariot that was driven by Sindhu horses, and his driver made the chariot look glorious as he stood on the vehicle, great king. Guarded by this chariot, that manly hero stood there, vexing his enemies and dispelling your sons' fears, mighty king.

prayāṇe Madra|rājo 'bhūn mukhaṃ vyūhasya daṃśitaḥ
Madrakaiḥ sahito vīraiḥ Karṇa|putraiś ca dur|jayaiḥ.

- 8.25 Duryodhano 'bhavan madhye rakṣitaḥ Kuru|puṇ|gavaiḥ
savye 'bhūt Kṛtavarmā ca Trigartaiḥ parivāritaḥ.
Gautamo dakṣiṇe pārśve Śakaiś ca Yavanaiḥ saha
Aśvatthāmā prṣṭhato 'bhūt Kāmbojaiḥ parivāritaḥ.
hay'ānīkena mahatā Saubalāś c' āpi saṃvṛtaḥ
prayayau sarva|sainyena Kaitavyaś ca mahā|rathaḥ.

Pāṇḍavāś ca mah" |êşv|āsā vyūhya sainyam arin|damāḥ
tridhā bhūtā mahā|rāja tava sainyam upādravan.
Dhṛṣṭadyumnaḥ Śikhaṇḍī ca Sātyakiś ca mahā|rathaḥ
Śalyasya vāhinīm hantum abhidudruvur āhave.

- 8.30 tato Yudhiṣṭhiro rājā sven' ānīkena saṃvṛtaḥ
Śalyam ev' ābhidudrāva jighāṃsur Bharata'|rṣabha.
Hārdikyaṃ ca mah" |êşv|āsam Arjunaḥ śatru|sainya|hā
Saṃśaptaka|gaṇāṃś c' āiva vegito 'bhividudruve.
Gautamaṃ Bhīmaseno vai Somakāś ca mahā|rathaḥ
abhyadravanta rāj' |êndra jighāṃsantaḥ parān yudhi.
Mādrī|putrau tu Śakunim Ulūkaṃ ca mahā|ratham
sa|sainyau saha|senau tāv upatasthatu āhave.

tath" āiv' āyutaśo yodhās tāvakāḥ Pāṇḍavān raṇe
abhyavartanta saṃkruddhā vividh' |āyudha|pāṇayaḥ.

During that advance, the king of the Madras stood at the head of the army, clad in armor. He was accompanied by the Madra heroes and by the sons of Karna, who are difficult to conquer. Dur-yódhana stood in the center, protected by the bull-like Kurus, while Krita-varman stood on the left, surrounded by the Tri-gartas. The grandson of Gótama* was on the right flank, together with the Shakas and Yávanas, while Ashva-tthaman stood in the rear, surrounded by the Kambójas. Accompanied by a large cavalry, Shákuni, the son of Súbala, advanced forward with all his troops; with him was Ulúka, that great warrior and gambler's son. 8.25

The Pándavas—those great archers and enemy-tamers—drew up their army and attacked your soldiers in three groups, great king. Dhrishta-dyumna, Shikhándin and the mighty warrior Sátyaki charged against Shalya's army on the battlefield in order to destroy it.

Surrounded by his own regiment, King Yudhi-shthira then charged against Shalya himself, eager to kill him, bull of the Bharatas. Árvjuna, that destroyer of enemy armies, swiftly attacked the great archer Krita-varman, that son of Hrídika, and the Samsháptaka troops. Eager to kill their enemies in battle, Bhima-sena and those great warriors, the Sómakas, charged against the grandson of Gótama, king of kings. Meanwhile, the two sons of Madri confronted Shákuni and the great warrior Ulúka with their soldiers and armies in battle. 8.30

In the same manner, myriads of your troops furiously attacked the Pándavas on the battlefield, wielding various weapons.

DHŖTARĀṢṬRA uvāca:

- 8.35 hate Bhīṣme mah'êṣvāse Droṇe Karṇe mahā|rathe
Kuruṣv alp'āvaśiṣṭeṣu Pāṇḍaveṣu ca saṃyuge,
su|saṃrabdhēṣu Pārtheṣu parākrānteṣu Sañjaya
māmakānāṃ pareṣāṃ ca kiṃ śiṣṭam abhavad balam?

SANJAYA uvāca:

- yathā vayaṃ pare rājan yuddhāya samupasthitāḥ
yāvac c' āsīd balaṃ śiṣṭaṃ saṃgrāme tan nibodha me.
ekādaśa sahasrāṇi rathānāṃ Bharata'rṣabha
daśa danti|sahasrāṇi sapta c' āiva śatāni ca,
pūrṇe śata|sahasre dve hayānāṃ tatra Bhārata
patti|koṭyas tathā tisro, balam etat tav' ābhavat.
8.40 rathānāṃ ṣaṭ|sahasrāṇi ṣaṭ|sahasrās ca kuñjarāḥ
daśa c' āśva|sahasrāṇi patti|koṭi ca Bhārata,
etat balaṃ Pāṇḍavānāṃ abhavad cheṣam āhave.
eta eva samājagmur yuddhāya Bharata'rṣabha.
evaṃ vibhajya rāj'ēndra Madra|rāja|vaśe sthitāḥ
Pāṇḍavān pratyudīyāma jaya|grddhāḥ pramanyavaḥ
tath' āiva Pāṇḍavāḥ sūrāḥ samare jita|kāśinaḥ
upayātā nara|vyāghrāḥ Pañcālās ca yaśasvinaḥ.
ime te ca bal'āughena paras|para|vadh'āiṣinaḥ
upayātā nara|vyāghrāḥ pūrvāṃ sandhyāṃ prati prabho.
8.45 tataḥ pravavṛte yuddhaṃ ghora|rūpaṃ bhayānakam
tāvakānāṃ pareṣāṃ ca nighnatām itar'ētaram.

THE BATTLE RESUMES

DHRITA-RASHTRA said:

After that great archer Bhishma had been killed, along 8.35
with Drona and the mighty warrior Karna, and when there
were only a few Kurus and Pándavas left in the battle, what
was the remaining strength of both my troops and the en-
emy when the sons of Pritha advanced in a rage, Sánjaya?

SÁNJAYA said:

Listen, Your Majesty, to how both we and the enemy were
drawn up for war, and the size of the forces that remained
in the battle. Eleven thousand chariots, ten thousand seven
hundred elephants, a total of two hundred thousand horses
on the battlefield, and thirty million infantry—this was
the size of your army, descendant of Bharata. Six thousand 8.40
chariots, six thousand elephants, ten thousand horses, and
ten million infantry—this was the size of the Pándavas’
remaining army in battle, descendant of Bharata.

Such were the forces that confronted each other to wage
war, bull of the Bharatas. Organized in this way, we took
up position under the command of the king of the Ma-
dras and furiously advanced against the Pándavas, greedy
for victory, king of kings. In the same way, the heroic Pán-
davas—those conquerors in battle and tigers among men—
advanced together with the glorious Panchálas.

Desiring to kill each other, these tiger-like men advanced
at dawn with a sea of troops, my lord. There was then a 8.45
hideous and terrifying battle between your troops and the
enemy, as both sides slaughtered one another.

SAÑJAYA uvāca:

9.1 TATAḤ PRAVAVṚTE yuddhaṃ Kurūṇāṃ bhaya|vardhanam
 Sṛñjayaiḥ saha rāj'|ēndra ghoram dev'|āsur'|ōpamam.
 narā rathā gaj'|āughāś ca sādinaś ca sahasraśaḥ
 vājinaś ca parākrāntāḥ samājagmuḥ paras|param.
 gajānāṃ bhīma|rūpāṇāṃ dravatāṃ niḥsvano mahān
 āsrūyata yathā kālē jala|dānāṃ nabhas|tale.
 nāgair abhyāhatāḥ ke cit sa|rathā rathino 'patan.
 vyadravanta raṇe vīrā drāvyamāṇā mad'|ōtkaṭaiḥ.

9.5 hay'|āughān pāda|rakṣāṃś ca rathinas tatra śikṣitāḥ
 śaraiḥ saṃpreṣayām āsuḥ para|lokāya Bhārata.
 sādinaḥ śikṣitā rājan parivārya mahā|rathān
 vicaranto raṇe 'bhyaghnān prāsa|śakty|rṣtibhis tathā.
 dhanvinaḥ puruṣāḥ ke cit parivārya mahā|rathān
 ekaṃ bahava āsādyā preṣayeyur Yama|kṣayam.
 nāgān ratha|varāṃś c' ānye parivārya mahā|rathāḥ
 s'|āntar'|āyodhinaṃ jaghnur dravamāṇaṃ mahā|ratham.
 tathā ca rathinaṃ kruddhaṃ vikirantaṃ śarān bahūn
 nāgā jaghnur mahā|rāja parivārya samantataḥ.

9.10 nāgo nāgam abhidrutya rathī ca rathinaṃ raṇe
 śakti|tomara|nārācair nijaghne tatra Bhārata.
 pādātān avamṛdnanto ratha|vāraṇa|vājinaḥ
 raṇa|madhye vyadṛśyanta kurvanto mahad ākulam.
 hayāś ca paryadhāvanta cāmarair upaśobhitāḥ
 haṃsā Himavataḥ prasthe pibanta iva medinīm.

THE BATTLE RESUMES

SÁNJAYA said:

A TERRIFYING and horrific battle then ensued between 9.1
the Kurus and the Srinjayas, king of kings; it was like a
battle between the gods and demons. Men, chariots, hordes
of elephants, thousands of cavalrymen and brave horses
all clashed together. A vast noise was heard of elephants
charging forward with terrifying appearances, just like the
sound of thunderclouds in the sky during the rainy season.
Some charioteers were hit by elephants and fell down along
with their chariots. Heroes fled across the battlefield, routed
by the crazed animals.

Skilled charioteers sent streams of horses to the other 9.5
world with their arrows, along with men who guarded ele-
phant legs, descendant of Bharata. Rampaging across the
battlefield, trained horsemen surrounded great warriors,
Your Majesty, and killed them with javelins, lances and
spears. Some archers surrounded great warriors and sent
them to Yama's abode, attacking them, many against one.
Other great warriors encircled elephants and fine chariots
and killed mighty warriors as they charged and fought in
duels.* Elephants likewise surrounded single charioteers on
every side, great king, and killed them as they furiously
sprayed out volleys of arrows.

Elephants attacked elephants in the battle, and chario- 9.10
teers attacked charioteers; they then killed each other on
the battlefield with lances, spears and arrows, descendant of
Bharata. Chariots, elephants and horses were seen crushing
foot soldiers in the middle of the battlefield and creating
immense chaos. Horses galloped around, adorned with yak
tails, and resembled swans that devour the ground on the

teṣāṃ tu vājināṃ bhūmiḥ khuraiś chinnā viśāṃ pate
aśobhata yathā nārī kara|jaiḥ kṣata|vikṣatā.

vājināṃ khura|śabdena ratha|nemi|svanena ca
pattināṃ c' āpi śabdena nāgānāṃ bṛṃhitena ca,
9.15 vāditrāṇāṃ ca ghoṣeṇa śaṅkhānāṃ ninadena ca
abhavan nāditā bhūmir nirghātair iva Bhārata.
dhanuṣāṃ kūjamānānāṃ śastr'|āughānāṃ ca dīpyatām
kavacānāṃ prabhābhiś ca na prājñāyata kiñ cana.

bahavo bāhavaś chinnā nāga|rāja|kar'|ōpamāḥ
udveṣṭanto viceṣṭanto vegam kurvanti dāruṇam.
śirasāṃ ca mahā|rāja patatām dharaṇi|tale
cyutānāṃ iva tālebhyas tālānāṃ śrūyate svanaḥ.
śirobhiḥ patitair bhāti rudhir'|ārdrair vasun|dharā
tapanīya|nibhaiḥ kāle nalinair iva Bhārata.

9.20 udvṛtta|nayanais tais tu gata|sattvaiḥ su|vikṣataiḥ
vyabhrājata mahī rājan puṇḍarīkair iv' āvṛtā.
bāhubhiś candan'|ādigdhaiḥ sa|keyūrain mahā|dhanaiḥ
patitair bhāti rāj'|ēndra mahā|Śakra|dhvajair iva.
ūrubhiś ca nar'|ēndrāṇāṃ vinikṛttair mah'"āhave
hasti|hast'|ōpamair anyaiḥ saṃvṛtaṃ tad raṇ'|āṅganam.
kabandha|śata|saṃkīrṇaṃ chattra|cāmara|saṃkulam
senā|vanam tac chuśubhe vanam puṣp'|ācitam yathā.

THE BATTLE RESUMES

Hímavat plateau. Carved up by the hooves of these horses, the earth looked beautiful, lord of the people, just like a woman who has been scratched by her lover's nails.

The earth resounded with the rumbling of horse hooves, the clamor of chariot wheels, the shouts of foot soldiers, the trumpeting of elephants, the peal of instruments and the blare of conches; it was as if it echoed with thunder storms, descendant of Bharata. The gleam of armor, and the glistening of twanging bows and multitudes of weapons, meant that nothing could be perceived clearly. 9.15

Numerous arms quivered and writhed with violent jerks, chopped off like the trunks of royal elephants. One could hear the thud of heads falling to the ground, just like that of coconuts falling from palm trees, great king. The earth glistened with blood-soaked fallen heads that looked like golden lotuses in season, descendant of Bharata. As if covered with lotuses, Your Majesty, the earth shone with these lifeless, mutilated heads, their eyes wide open. Fallen arms, which were smeared with sandalwood and bore expensive bracelets, made the earth gleam as if they were Shakra's lofty banners, king of kings. The battlefield was covered with the thighs of kings that had been torn off in the great battle and that looked like elephant trunks. Strewn with hundreds of torsos and covered with parasols and yak tails, that forest of an army looked radiant, just like a wood carpeted with flowers. 9.20

tatra yodhā mahā|rāja vicaranto hy a|bhītavāt
dr̥śyante rudhir'|ākt'|āṅgāḥ puṣpītā iva kiṃśukāḥ.

9.25 mātāṅgās c' āpy adr̥śyanta śara|tomara|pīditāḥ
patantas tatra tatr' āiva chinn'|ābhra|sadṛśā raṇe.
gaj'|ānīkaṃ mahā|rāja vadhyamānaṃ mah'"|ātmabhiḥ
vyadīryata diśaḥ sarvā vāta|nunnā ghanā iva.
te gajā ghana|saṃkāśāḥ petur urvyāṃ samantataḥ
vajra|nunnā iva babhūḥ parvatā yuga|saṃkṣaye.
hayānāṃ sādibhiḥ sārdhaṃ patitānāṃ mahī|tale
rāśayaḥ sma pradṛśyante giri|mātrās tatas tataḥ.

saṃjajñe raṇa|bhūmau tu para|loka|vahā nadī
śoṇit'|ōdā rath'|āvartā dhvaja|vr̥kṣ'" āsthi|śarkarā
9.30 bhuja|nakrā dhanuḥ|srotā hasti|śailā hay'|ōpalā
medo|majjā|kardaminī chattra|haṃsā gad'"|ōḍu|pā,
kavac'|ōṣṇīṣa|saṃchannā patākā|rucira|drumā
cakra|cakr'|āvalī|juṣṭā tri|veṇu|daṇḍak'|āvṛtā,
śūrāṇāṃ harṣa|jananī bhīrūṇāṃ bhaya|vardhinī
prāvartata nadī raudrā Kuru|Sṛñjaya|saṃkulā.
tām nadīm para|lokāya vahanīm atibhairavām
terur vāhana|naubhis te śūrāḥ parigha|bāhavaḥ.

vartamāne tathā yuddhe nirmaryāde viśāṃ pate
catur|aṅga|kṣaye ghore pūrva|dev'|āsur'|ōpame
9.35 vyākrośan bāndhavān anye tatra tatra para|tapa
krośadbhir dayitair anye bhay'|ārtā na nivartire.

THE BATTLE RESUMES

Warriors were seen rampaging fearlessly on the battlefield, their limbs smeared with blood and resembling flowering *kim-shuka** trees, great king. Elephants were seen falling here and there in the battle like broken clouds, overwhelmed by arrows and spears. Slaughtered by great-spirited warriors, a division of elephants was torn apart in every direction, like clouds dispelled by the wind. On every side, cloud-like elephants fell to the ground; they looked like mountains that had been toppled by thunderbolts at the dissolution of an eon. Here and there one could see mountain-size piles of horses that had fallen to the ground along with their horsemen. 9.25

A river arose on the battlefield that flowed to the other world. Its waters were blood, its eddies were chariots, its trees were banners and its pebbles were bones. Its crocodiles were arms, its streams were bows, its rocks were elephants and its stones were horses. Its marshes were fat and marrow, its swans were parasols, and its rafts were maces. Littered with armor and turbans, its beautiful trees were flags. Abounding in wheels and teeming with three-bannered chariots and poles, this horrifying river flowed full of Kurus and Śrījayas, inspiring delight in heroes and filling the timid with dread. Using their animals as boats, the heroes—with arms like iron bars—crossed that terrifying river that flowed to the other world. 9.30

During this horrific, unbounded battle, lord of the people, in which fourfold armies* were destroyed and which resembled a battle in the past between the gods and demons, troops screamed everywhere for their relatives, while others, 9.35

nirmaryāde tathā yuddhe vartamāne bhayānake
Arjuno Bhīmasenaś ca mohayām cakratuḥ parān.
sā vadhyamānā mahatī senā tava nar’|ādhipa
amuhyat tatra tatr’ āiva yoṣin mada|vaśād iva.

mohayitvā ca tām senām Bhīmasena|Dhanañjayau
dadhmatuḥ vāri|jau tatra siṃha|nādāmś ca cakratuḥ.
śrutv’ āiva tu mahā|śabdām Dhr̥ṣṭadyumna|Śikhaṇḍinau
dharma|rājam puraskṛtya Madra|rājam abhidrutau.

9.40 tatr’ āścaryam apaśyāma ghora|rūpaṃ viśaṃ pate
Śalyena saṃgatāḥ sūrā yad ayudhyanta bhāgaśaḥ.

Mādrī|putrau tu rabhasau kṛt’|āstrau yuddha|dur|madau
abhyayātām tvar’|āyuktau jigīṣantau paran|tapa.
tato nyavartata balaṃ tāvakam Bharata’|r̥ṣabha
śaraiḥ praṇunnam bahudhā Pāṇḍavair jita|kāśibhiḥ.
vadhyamānā camūḥ sā tu putrāṇām prekṣatām tava
bheje diśo mahā|rāja praṇunnā śara|vr̥ṣṭibhiḥ.

hā|hā|kāro mahāñ jajñe yodhānām tava Bhārata
«tiṣṭha tiṣṭh’ ēti» c’ āpy āsīd drāvitānām mah’|ātmanām

9.45 kṣatriyāṇām tad’ ānyonyam saṃyuge jayam icchatām.

prādravann eva saṃbhagnāḥ Pāṇḍavais tava sainikāḥ.
tyaktvā yuddhe priyān putrān bhrātṛin atha pitā|mahān
mātulān bhāgineyāmś ca vayasyān api Bhārata,
hayān dvi|pāms tvarayanto yodhā jagmuḥ samantataḥ
ātma|trāṇa|kṛt’|ōtsāhās tāvakā Bharata’|r̥ṣabha.

who were stricken with fear, were unable to flee because of their screaming loved ones, O scorcher of enemies.

During this terrifying, unbounded battle, Árvjuna and Bhima-sena bewildered their enemies. Like an intoxicated woman, that great army of yours became confused in every direction as it was massacred, lord of men.

After they had bewildered your army, Bhima-sena and Dhanan-jaya sounded their conches on the battlefield and shouted out lion-roars. Hearing that great noise and headed by the King of Righteousness, Dhrišta-dyumna and Shikhandin attacked the ruler of the Madras. We then saw a 9-40
terrible wonder on that battlefield, lord of the people, as those heroes confronted Shalya and fought him in turn.

The two violent sons of Madri, who were skilled in archery and difficult to subdue in battle, swiftly charged forward in their eagerness to attack, O enemy-scorcher. Your troops then retreated, bull of the Bharatas, repelled by swarms of arrows that were fired by the conquering Pándavas. Slaughtered under your sons' very eyes, the army fled in every direction, driven away by showers of arrows, great king.

Your troops screamed out loud cries, descendant of Bharata, while heroic warriors, who had been routed but still desired victory in battle, shouted to each other: "Stop! Stop!" 9-45

Your soldiers fled, crushed by the Pándavas. Abandoning their dear sons, brothers, grandfathers, uncles, nephews and friends in the battle, your troops sped on their horses and elephants and fled on all sides, determined to save themselves, bull of the Bharatas.

SAÑJAYA uvāca:

10.1 TAT PRABHAGNAṂ balam dr̥ṣṭvā Madra|rājaḥ pratāpavān
uvāca sārathim: «tūrṇaṁ coday' āśvān mahā|javān!
eṣa tiṣṭhati vai rājā Pāṇḍu|putro Yudhiṣṭhiraḥ
chattreṇa dhriyamāṇena pāṇḍureṇa virājatā.
atra mām prāpaya kṣipraṁ paśya me sārathe balam.
na samartho hi me Pārthaḥ sthātum adya puro yudhi.»

evam uktas tataḥ prāyān Madra|rājasya sārathiḥ
yatra rājā satya|sandho Dharma|putro Yudhiṣṭhiraḥ.

10.5 prāpatat tac ca sahasā Pāṇḍavānām mahad balam
dadhār' āiko raṇe Śalyo vel" ḍdvṛttam iv' ārṇavam.
Pāṇḍavānām bal'|āughas tu Śalyam āsādy māriṣa
vyatiṣṭhata tadā yuddhe sindhor vega iv' ā|calam.
Madra|rājaṁ tu samare dr̥ṣṭvā yuddhāya dhiṣṭhitam*
Kuravaḥ sannyavartanta mṛtyuṁ kṛtvā nivartanam.
teṣu rājan nivṛtteṣu vyūdh'|ānīkeṣu bhāgaśaḥ
prāvartata mahā|raudraḥ saṁgrāmaḥ śoṇit'|ōdakāḥ.

samārchac Citrasenaṁ tu Nakulo yuddha|dur|madaḥ.
tau para|param āsādy citra|kārmuka|dhārīṇau

10.10 meghāv iva yath"ḍdvṛttau dakṣiṇ'|ōttara|varṣīṇau
śara|toyaiḥ siṣicatus tau para|param āhave.
n' āntaraṁ tatra paśyāmi Pāṇḍavasy' étarasya ca:
ubhau kṛt'|āstrau balinau ratha|caryā|viśāradau
para|para|vadhe yattau chidr'|ānveṣaṇa|tat|parau.

THE BATTLE RESUMES

SÁNJAYA said:

WHEN THE GLORIOUS king of the Madras saw that his 10.1
army had been crushed, he said this to his charioteer: "Drive
on my swift horses quickly! King Yudhi-shthira, the son
of Pandu, is standing over there under a white, gleaming
umbrella. Take me there quickly, charioteer, and observe
my strength! For today the son of Pritha will be unable to
stand before me in battle!"

Addressed in this way, the charioteer of the ruler of the
Madras advanced toward King Yudhi-shthira, that son of
Righteousness, who is true to his word.

Shalya then violently attacked the great army of the Pán- 10.5
davas and restrained it on his own in battle, just as the shore
contains the surging sea. Indeed, the mass of the Pándava
army came to a standstill when it encountered Shalya in
battle, just as when the force of a river comes up against a
mountain. Although they had resolved to die rather than
flee, the Kurus withdrew when they saw the king of the Ma-
dras intent on war in that battle. After they had retreated
and drawn up their ranks into various divisions, a terrible
battle ensued, Your Majesty, in which blood flowed like
water.

Nákula, who is difficult to defeat in battle, then clashed
against Chitra-sena. Confronting each other with glistening
bows, they showered one another with torrents of arrows
on the battlefield, just as swollen clouds pour rain in the 10.10
north or south. I could see no difference between the Pá-
ndava and his opponent: both were accomplished archers
and both were powerful and skilled in charioteering; both

Citrasenas tu bhallena pītena niśitena ca
 Nakulasya mahā|rāja muṣṭi|deśe 'cchinad dhanuḥ.
 ath' āinaṃ chinna|dhanvānaṃ rukma|puṅkhaiḥ śilā|śitaiḥ
 tribhiḥ śarair a|saṃbhrānto lalāṭe vai samārpayat.
 hayāṃś c' āsya śarais tīkṣṇaiḥ preṣayāṃ āsa mṛtyave
 tathā dhvajam sārathim ca tribhis tribhir apātayat.

10.15 sa śatru|bhujā|nirmuktair lalāṭa|sthaiḥ tribhiḥ śaraiḥ
 Nakulaḥ śuśubhe rājāṃś tri|śṛṅga iva parvataḥ.

sa chinna|dhanvā virathaḥ khadgam ādāya carma ca
 rathād avātarad vīraḥ śail'|āgrād iva kesarī.
 padbhyāṃ āpatatas tasya śara|vr̥ṣṭim samāsr̥jat.
 Nakulo 'py agrasat tām vai carmaṇā laghu|vikramaḥ.
 citrasena|ratham prāpya citra|yodhī jita|śramaḥ
 āruroha mahā|bāhuḥ sarva|sainyasya paśyataḥ.
 sa|kuṇḍalam sa|mukutaṃ su|nasam sv|āyat'|ēkṣaṇam
 Citrasena|śiraḥ kāyād apāharata Pāṇḍavaḥ.
 sa papāta rath'|ōpasthe divā|kara|sama|dyutiḥ

10.20 Citrasenaṃ viśastaṃ tu dr̥ṣṭvā tatra mahā|rathāḥ
 sādhu|vāda|svanāṃś cakruḥ siṃha|nādāṃś ca puṣkalān.
 viśastaṃ bhrātaraṃ dr̥ṣṭvā Karṇa|putrau mahā|rathau
 Suṣeṇaḥ Satyasenaś ca muñcantau vividhān śarān.
 tato 'bhyadhāvatām tūrṇam Pāṇḍavam rathinām varam
 jighāṃsantau yathā nāgam vyāghrau rājan mahā|vane.

were also eager to kill the other, intent on finding their opponent's weaknesses.

It was Chitra-sena, however, who pierced Nákula's bow at the handle with a sharp, copper, spear-headed arrow, great king. Without wavering, Chitra-sena then struck his bowless opponent on the forehead with three gold-feathered and stone-whetted shafts. With his sharp arrows he then sent Nákula's horses to their death and felled Nákula's standard and charioteer with three shafts each.

Nákula looked glorious, Your Majesty, like a mountain 10.15
with three peaks, when those three arrows stood on his forehead, fired by the arms of his enemy.

Deprived of his bow and chariot, heroic Nákula then took up his sword and shield and leaped down from his vehicle, like a lion from a mountaintop. Chitra-sena showered Nákula with arrows as he charged forward on foot. But fleet-footed Nákula soaked them up with his shield. Tireless and resourceful in his fighting, mighty-armed Nákula then ran up to Chitra-sena's chariot and climbed up onto it, while the entire army looked on. The Pándava then struck off Chitra-sena's head from his body, along with its earrings, crown, fine nose and handsome long eyes. Chitra-sena fell onto the chariot platform, radiant as the sun.

At the sight of Chitra-sena's slaughter, the great warriors 10.20
on the battlefield applauded and shouted numerous lion-roars. But the mighty warriors Sushéna and Satya-sena—those sons of Karna—fired volleys of arrows when they saw that their brother had been slain. Like tigers eager to kill an elephant in a large forest, O king, they swiftly charged against the Pándava, that best of charioteers. Like clouds

tāv abhyadhāvatām tīkṣṇau dvāv apy enaṁ mahā|ratham
 śar'āughān samyag asyantau jīmūtau salilaṁ yathā.
 sa śaraiḥ sarvato viddhaḥ prahr̥ṣṭa iva Pāṇḍavaḥ
 anyat kārmukam ādāya ratham āruhya vegavān
 atiṣṭhata raṇe vīraḥ kruddha|rūpa iv' Āntakaḥ.

10.25 tasya tau bhrātaraū rājañ śaraiḥ sannata|parvabhiḥ
 ratham viśakalī|kartuṁ samārabdhau viśaṁ pate.
 tataḥ prahasya Nakulaś caturbhiś caturo raṇe
 jaghāna niśitair bāṇaiḥ Satyasenasya vājinah.
 tataḥ sandhāya nārācaṁ rukma|puṅkhaṁ śilā|śitam
 dhanuś ciccheda rāj'ēndra Satyasenasya Pāṇḍavaḥ.
 ath' ānyaṁ ratham āsthāya dhanur ādāya c' āparam
 Satyasenaḥ Suṣeṇaś ca Pāṇḍavaṁ paryadhāvatām.

avidhyat tāv a|sambhrānto Mādri|putraḥ pratāpavān
 dvābhyāṁ dvābhyāṁ mahā|rāja śarābhyāṁ raṇa|mūrdhani.

10.30 Suṣeṇas tu tataḥ kruddhaḥ Pāṇḍavasya mahad dhanuḥ
 ciccheda prahasan yuddhe kṣura|preṇa mahā|rathaḥ.

ath' ānyad dhanur ādāya Nakulaḥ krodha|mūrccitaḥ
 Suṣeṇaṁ pañcabhir viddhvā dhvajam ekena cicchide.
 Satyasenasya ca dhanur hast'āvāpaṁ ca māriṣa
 ciccheda tarasā yuddhe tata uccukruśur janāḥ.

ath' ānyad dhanur ādāya vega|ghnaṁ bhāra|sādhanam
 śaraiḥ saṁchādayām āsa samantāt Pāṇḍu|nandanam.
 sannivārya tu tān bāṇān Nakulaḥ para|vīra|hā
 Satyasenaṁ Suṣeṇaṁ ca dvābhyāṁ dvābhyāṁ avidhyata.

10.35 tāv enaṁ pratyavidhyetām pṛthak pṛthag aljihma|gaiḥ

pouring rain, the two men violently rushed against that mighty warrior, firing torrents of shafts directly at him. But although pierced by arrows on every side, the swift Pándava took up another bow with seeming joy and ascended a chariot. Looking like wrathful Death, the hero then took up position in battle.

The two brothers then began to destroy Nákula's chariot 10.25 with their straight arrows, O lord of the people. With a laugh, however, Nákula killed Satya-sena's four horses on the battlefield with four sharp arrows. The Pándava then strung an iron shaft—gold-feathered and stone-whetted—and sliced through Satya-sena's bow, king of kings. Satya-sena, however, mounted a different chariot and, taking up another bow, charged with Sushéna against the Pándava.

Without flinching, the powerful son of Madri pierced them with two arrows each at the front of the battle, great king. Enraged, the mighty warrior Sushéna then cut through 10.30 the Pándava's mighty bow with a razor-edged arrow, laughing as he fought.

Senseless with fury, Nákula took up another bow and, after piercing Sushéna with five arrows, he cut through his banner with one more. He then swiftly pierced Satya-sena's bow and hand-guard in the battle, at which point the people cried out loud, my lord.

Grabbing another effective, swift-killing bow, Satya-sena covered the son of Pandu with arrows on all sides. But Nákula, that slayer of enemy heroes, warded off their arrows and pierced Satya-sena and Sushéna with two shafts each. They in turn shot him separately with their straight-flying 10.35 shafts and wounded Nákula's charioteer with their sharp

sārathim c' āśya rāj' |ēndra śitair vivyadhatuḥ śaraiḥ.
satyaseno rath' |ēśāṃ tu Nakulasya dhanus tathā
prthak śarābhyāṃ ciccheda kṛta |hastāḥ pratāpavān.

sa rathe 'tirathas tiṣṭhan ratha |śaktim parāmṛśat
svarṇa |daṇḍām a |kuṇṭh' |āgrāṃ taila |dhautāṃ su |nirmalām.
lelihānām iva vibho nāga |kanyāṃ mahā |viśām
samudyamya ca cikṣepa Satyasenasya saṃyuge.
sā tasya hṛdayaṃ saṃkhye bibheda śatadhā nṛ |pa.
sa papāta rathād bhūmim gata |sattvo ' |pa |cetanaḥ.

10.40 bhrātaraṃ nihataṃ dr̥ṣṭvā Suśeṇaḥ krodha |mūrchitaḥ
abhyavar̥ṣac charais tūrṇaṃ pādātaṃ Pāṇḍu |nandanam.
caturbhiś caturo vāhān dhvajaṃ chittvā ca pañcabhiḥ
tribhir vai sārathim hatvā Karṇa |putro nanāda ha.

Nakulaṃ virathaṃ dr̥ṣṭvā Draupadeyo mahā |ratham
Sutasomo 'bhidudrāva parīpsan pitaraṃ raṇe.
tato 'dhiruhyā Nakulaḥ Sutasomasya taṃ ratham
śuśubhe Bharata |śreṣṭho giri |stha iva kesarī.
anyat kārmukam ādāya Suśeṇaṃ samayodhayat
tāv ubhau śara |var̥ṣābhyāṃ samāsādya paras |param
paras |para |vadhe yatnaṃ cakratuḥ su |mahā |rathau.

arrows, king of kings. Dexterous and mighty Satya-sena then individually cut through Nákula's bow and chariot-pole with his shafts.

While standing on his chariot, the mighty warrior Nákula then seized his chariot-spear, which was gold-shafted, sharp-pointed, cleansed with oil and completely unstained. Wielding that spear, which resembled a poisonous young snake licking its tongue, he hurled it at Satya-sena in battle, my lord. The spear split his heart into a hundred pieces in the battle, Your Majesty, and Satya-sena fell from his chariot onto the ground, lifeless and unconscious.

On seeing his brother's slaughter, Sushéna became senseless with rage and, while the son of Pandu was on foot, he swiftly showered him with arrows. Piercing Nákula's four horses with four arrows and his banner with five more, the son of Karna killed Nákula's charioteer with three shafts and then rejoiced. 10.40

When Suta-soma, the son of Dráupadi, saw that Nákula had lost his chariot, he charged against the great warrior Sushéna in order to help his father in battle. Nákula, that best of Bharatas, then climbed onto Suta-soma's chariot. He looked magnificent, like a lion standing on a mountain. Taking up another bow, he fought against Sushéna, whereupon the two extremely mighty charioteers attacked one another with showers of arrows, each trying to kill the other.

- 10.45 Suṣeṇas tu tataḥ kruddhaḥ Pāṇḍavam viśikhais tribhiḥ
Sutasomaṁ tu viṁśatyā bāhvor urasi c' ārpayat.
tataḥ kruddho mahā|rāja Nakulaḥ para|vīra|hā
śarais tasya diśaḥ sarvās chādayām āsa vīryavān.
tato gṛhītvā tīkṣṇ'āgram ardha|candraṁ su|tejanam
su|vegavantam cikṣepa Karṇa|putrāya saṁyuge.
tasya tena śīraḥ kāyāj jahāra nṛ|pa|sattama
paśyatām sarva|sainyānām; tad adbhutam iv' ābhavat.
sa hataḥ prāpatad rājan Nakulena mah"ātmanā
nadī|vegād iv' ārugṇas tīra|jaḥ pāda|po mahān.
- 10.50 Karṇa|putra|vadham dṛṣṭvā Nakulasya ca vikramam
pradudrāva bhayāt senā tāvakī Bharata'rṣabha.
tām tu senām mahā|rāja Madra|rājaḥ pratāpavān
apālayad raṇe śūraḥ senā|patir arin|damaḥ.
vibhīs tasthau mahā|rāja vyavasthāpya ca vāhinīm
siṁha|nādam bhr̥ṣaṁ kṛtvā dhanuḥ|śabdaṁ ca dāruṇam.
tāvakāḥ samare rājan rakṣitā dṛḍha|dhanvanā
pratyudyayur arātīms te samantād vigata|vyathāḥ.
Madra|rājaṁ mah"ēṣv|āsaṁ parivārya samantataḥ
sthitā rājan mahā|senā yoddhu|kā mā samantataḥ.
- 10.55 Sātyakir Bhīmasenaś ca Mādrī|putrau ca Pāṇḍavau
Yudhiṣṭhiraṁ puraskṛtya hrī|niṣevam arin|damam.
parivārya raṇe vīrāḥ siṁha|nādam pracakrire
bāṇa|śaṅkha|ravāṁs tivrān kṣveḍāṁs ca vividhā dadhuḥ.
tath" āiva tāvakāḥ sarve Madr'ādhipatim aṅjasā
parivārya su|saṁrabdhāḥ punar yoddhum arocayan.

THE BATTLE RESUMES

Sushéna furiously struck the Pándava with three arrows 10.45
and hit Suta-soma with twenty on his chest and arms. En-
raged, powerful Nákula, that slayer of enemy heroes, then
quickly enveloped every direction with his shafts, O mighty
king. Grabbing a fine-edged, well-sharpened arrow with a
semi-circular head, he shot it with great speed at the son of
Karna in battle. Under the eyes of all the troops, he struck
off Sushéna's head from his body with that arrow, best of
kings. It was like a miracle. Killed by great-spirited Nákula,
Sushéna fell down, Your Majesty, like a tall tree on a bank
that has been broken by the force of a river.

On seeing Nákula's courage and the death of Karna's 10.50
son, your army fled in fear, bull of the Bharatas. But the
bold king of the Madras—that heroic general who tames
his enemies—protected your army on the battlefield, Your
Majesty. Rallying the army, he stood there fearlessly, making
loud lion-roars and twanging his bow terribly. Their fears
dispelled and protected by Shalya with his strong bow, your
troops advanced forward on every side against the enemy in
battle, O king. Eager for war, the great army rallied around
that great archer, the king of the Madras, and took up po-
sition on every side, Your Majesty.

Sátyaki, Bhima-sena and the two Pándava sons of Madri 10.55
stood behind modest Yudhi-shthira, that tamer of enemies.
Surrounding him in battle, the heroes shouted lion-roars
and made piercing noises of various kinds with their ar-
rows and conches. In the same way, all your troops swiftly
grouped around the lord of the Madras and once more
longed for war, filled as they were with immense fury.

tataḥ pravavṛte yuddhaṃ bhīrūṇāṃ bhaya|vardhanam
tāvakānāṃ pareṣāṃ ca mṛtyuṃ kṛtvā nivartanam,
yathā dev'āsuram yuddhaṃ pūrvam āsīd viśāṃ pate
a|bhītānāṃ tathā rājan Yama|rāṣṭra|vivardhanam.

10.60 tataḥ kapi|dhvajo rājan hatvā Saṃśaptakān raṇe
abhyadravata tāṃ senāṃ Kauravīm Pāṇḍu|nandanāḥ.
tath" āiva Pāṇḍavāḥ sarve Dhṛṣṭadyumna|puro|gamāḥ
abhyadhāvanta tāṃ senāṃ viśrjantaḥ śītāñ śarān.
Pāṇḍavair avakīrṇānāṃ saṃmohaḥ samajāyata;
na ca jajñus tv anikāni diśo vā vidiśas tathā.
āpūryamāṇā niśitaiḥ śaraiḥ Pāṇḍava|coditaiḥ
hata|pravīrā vidhvastā kīryamāṇā samantataḥ.

Kauravy avadhyata camūḥ Pāṇḍu|putrair mahā|rathaiḥ.
tath" āiva Pāṇḍavam sainyam śarai rājan samantataḥ
raṇe 'hanyata putrais te śataśo 'tha sahasraśaḥ.

10.65 te sene bhṛśa|saṃtapte vadhyamāne paras|param
vyākule samapadyetāṃ varṣāsu saritāv iva
āviveśa tatas tīvraṃ tāvakānāṃ mahad bhayam
Pāṇḍavānāṃ ca rāj'êndra tathā|bhūte mah"āhave.

Resolving to die rather than flee, your troops and the enemy then fought a battle that was terrifying for the timid. It was like a battle in the past between the gods and demons and it filled Yama's kingdom with fearless men, O lord of the people.

After monkey-bannered Árvjuna had killed the Samshá- 10.60
ptakas in battle, that delight of Pandu then attacked the Káurava troops, O king. Likewise, under the leadership of Dhrishta-dyumna, all the Pándavas attacked the Káurava army, firing sharp arrows as they did so. Confusion arose among the Káurava troops as they were scattered by the Pándavas: the regiments were unable even to make out either the major or the minor directions. Enveloped by the sharp arrows that the Pándavas fired, they fell apart and dispersed on all sides, their heroes slain.

The sons of Pandu—those great warriors—slaughtered the Káurava army. And in the same way, your sons killed hundreds and thousands of Pándava troops everywhere in the battle with their arrows.

As they massacred each other in their violent fury, the 10.65
armies became churned up like rivers in the rainy season. A great and intense fear then overtook your troops and the Pándavas in that huge battle, king of kings.

11–17

SHALYA'S DEATH

II.1 T ASMIN VILULITE sainye vadhyamāne paras|param
dravamāṇeṣu yodheṣu vidravatsu ca dantiṣu,
kūjatām stanatām c' āiva padātīnām mah"āhave
nihateṣu mahā|rāja hayeṣu bahudhā tadā,
prakṣaye dāruṇe ghore saṃhāre sarva|dehinām
nānā|śastra|samāvāye vyatiṣakta|ratha|dvi|pe,
harṣaṇe yuddha|śauṇḍānām bhīrūṇām bhaya|vardhane
gāhamāṇeṣu yodheṣu paras|para|vadh'|āiṣiṣu,

II.5 prāṇ'ādāne mahā|ghore vartamāne duro|dare
saṃgrāme ghora|rūpe tu Yama|rāṣṭra|vivardhane,
Pāṇḍavās tāvakam sainyam vyadhaman niśitaiḥ śaraiḥ;
tath" āiva tāvakā yodhā jaghnuḥ Pāṇḍava|sainikān.
tasmimś tathā vartamāne yuddhe bhīru|bhay'āvahe
pūrv'|āhṇe c' āpi saṃprāpte bhās|kar'ōdayanam prati,
labdha|lakṣāḥ pare rājan rakṣitās tu mah"ātmanā
ayodhayamś tava balaṃ mṛtyum kṛtvā nivartanam.
balibhiḥ Pāṇḍavair dr̥ptair labdha|lakṣaiḥ prahāribhiḥ
Kauravy asīdat pṛtanā mṛg" īv' āgni|samākulā.

II.10 tāṃ dr̥ṣṭvā sīdatīm senām pañke gām iva dur|balām
ujjihīṛṣus tadā Śalyaḥ prāyāt Pāṇḍu|sutān prati.
Madra|rājaḥ su|saṃkruddho gr̥hītvā dhanur uttamam
abhyadravata saṃgrāme Pāṇḍavān ātatāyinaḥ.
Pāṇḍavā api bhū|pālā samare jita|kāśinaḥ
Madra|rājaṃ samāsādyā bibhidur niśitaiḥ śaraiḥ.

SÁNJAYA said:

THE TROOPS slaughtered each other in their turmoil. 11.1
Soldiers fled and elephants ran away. Infantrymen screamed and groaned in that great battle, while horses were killed in droves, great king. A horrific carnage set in, and there was a terrible massacre of every embodied creature. Weapons of various kinds clashed together, and elephants became enmeshed with chariots. Those who were intoxicated with battle bristled with joy, while those who were timid were filled with fear. Warriors charged forward in their eagerness to kill each other.

During this terrible game of killing—this awful battle 11.5
which swelled Yama's kingdom—the Pándavas scattered your soldiers with their sharp arrows, and your warriors likewise killed the Pándava troops. During this battle, which was waged at the beginning of the day at sunrise, and which filled the timid with fear, the enemy fought against your army under the protection of heroic Yudhi-shthira, hitting their marks and preferring death to flight, O king. Like a doe disturbed by fire, the Káurava army became overwhelmed by the strong and proud attacking Pándavas, who always hit their marks.

When Shalya saw that his army was weakening, like a 11.10
cow sinking feebly in mud, he attacked the sons of Pandu in order to save his men. Filled with great fury, the king of the Madras took up an excellent bow and charged against the Pándava archers in battle. But the Pándavas—those conquerors in battle—confronted the king of the Madras and pierced him with their sharp arrows, O protector of the earth. The king of the Madras, that great warrior,

tataḥ śaraśatais tīkṣṇair Madra|rājo mahā|rathaḥ
ardayāṃ āsa tām senām Dharma|rājasya paśyataḥ.

prādur āsan nimittāni nānā|rūpāṇy anekaśaḥ.
cacāla śabdaṃ kurvāṇa mahī c' āpi sa|parvatā.

- 11.15 sa|daṇḍa|śulā dīpt' |āgrā dīryamāṇaḥ samantataḥ
ulkā bhūmiṃ divaḥ petur āhatya ravi|maṇḍalam.
mṛgās ca mahiṣās c' āpi pakṣiṇās ca viśāṃ pate
apasavyaṃ tadā cakruḥ senām te bahuśo nṛpa.
bhṛgu|sūnu|dharā|putrau śaśi|jena samanvitau
caramaṃ Pāṇḍu|putrāṇām purastāt sarva|bhū|bhujām.
śastr' |āgreśv abhavaj jvālā netrāṇy āhatya varṣatī
śiraḥsv aliyanta bhṛśaṃ kāk' |ōlūkās ca ketuṣu.

tatas tad yuddham atyugram abhavat saṅgha|cāriṇām.
tathā sarvāṇy anīkāni saṃnipatya jan' |ādhipa
abhyayuh Kauravā rājan Pāṇḍavānām anīkinīm.

- 11.20 Śalyas tu śara|varṣeṇa varṣann iva sahasra|dr̥k
abhyavarṣata dharm' |ātmā Kuntī|putraṃ Yudhiṣṭhiram.
Bhīmasenaṃ śaraiś c' āpi rukma|puṅkhaiḥ śilā|śitaiḥ
Draupadeyāṃs tathā sarvān Mādri|putrau ca Pāṇḍavau,
Dhṛṣṭadyumnaṃ ca Śaineyaṃ Śikhaṇḍinaṃ ath' āpi ca
ek' |āikaṃ daśabhir bāṇair vivyādha sa mahā|balaḥ.
tato 'sr̥jad bāṇa|varṣaṃ gharm' |ānte Maghavān iva.

tataḥ Prabhadrakā rājan Somakās ca sahasraśaḥ
patitaḥ pātyamānās ca dṛśyante Śalya|sāyakaiḥ.
bhramarāṇām iva vrātāḥ śalabhānām iva vrajāḥ
hrādinya iva meghebhyaḥ Śalyasya nyapataṃ śarāḥ.

- 11.25 dvi|radās turaḡās c' ārtāḥ pattayo rathinas tathā
Śalyasya bāṇair apatan babhramur vyanadaṃs tathā.

then tormented their army with hundreds of sharp arrows, even while the King of Righteousness looked on.

All kinds of bad omens then appeared. The earth and mountains groaned and trembled. Fire-tipped meteors— 11.15
along with sticks and spears—fell from the sky to the earth, crashing on all sides after striking the sun's sphere. Drove of deer, buffaloes and birds moved to the left of your army, lord of the people. In conjunction with Mercury, Venus and Mars stood behind the sons of Pandu and in front of all your kings. Dripping flames appeared on the tips of the troops' weapons, dazzling their eyes, while flocks of crows and owls clung to their heads and banners.

There was then a truly terrible battle between the hordes of troops. Gathering all their divisions, the Káuravas attacked the army of the Pándavas, Your Majesty. Righteous 11.20
Shalya rained showers of arrows upon Yudhi-shthira, the son of Kunti, as if he were thousand-eyed Indra pouring rain. With his gold-shafted, stone-sharpened arrows, the mighty hero pierced Bhima-sena, all the sons of Dráupa-di, the two Pándava sons of Madri, Dhrishta-dyumna, the grandson of Shini,* and Shikhándin—all of them with ten darts each. Like Mághavat pouring rain at the end of the summer, Shalya fired a shower of arrows.

We then saw thousands of Prabhádrakas and Sómakas either killed or being killed by Shalya's arrows, Your Majesty. Like swarms of bees or hordes of locusts, Shalya's arrows fell like thunderbolts from the clouds. Elephants, horses, 11.25
infantrymen and charioteers fell down, wandered around or screamed out loud, plagued by Shalya's shafts. As if possessed by fury and courage, the mighty lord of the Madras

āviṣṭa iva Madr'ēso manyunā pauruṣeṇa ca
prācchādayad arīn saṃkhye kāla|srṣṭa iv' Āntakaḥ
vinardamāno Madr'ēso megha|hrādo mahā|balaḥ.

sā vadhyamānā Śalyena Pāṇḍavānām anīkini
ajāta|śatruṃ Kaunteyam abhyadhāvad Yudhiṣṭhiram.
tām saṃmardya tataḥ saṃkhye laghu|hastāḥ śitaiḥ śaraiḥ
bāṇa|varṣeṇa mahatā Yudhiṣṭhiram atādayat.

tam āpatantaṃ patty|asvaiḥ kruddho rāja Yudhiṣṭhiraḥ
avārayac charais tikṣṇair mahā|dvi|pam iv' āṅkuśaiḥ.

11.30 tasya Śalyaḥ śaraṃ ghoraṃ mumoc' āśi|viṣ'|ōpamam.
sa nirbhidyā mah'ātmanāṃ vegen' ābhyapatac ca gām.

tato Vṛkodaraḥ kruddhaḥ Śalyaṃ vivyādha saptabhiḥ
pañcabhiḥ Sahadevas tu Nakulo daśabhiḥ śaraiḥ.
Draupadeyās ca śatru|ghnaṃ śūram Ārtāyaniṃ śaraiḥ
abhyavarṣan mahā|rāja meghā iva mahi|dharam.

tato drṣṭvā vāryamānaṃ Śalyaṃ Pārthaiḥ samantataḥ

Kṛtavarmā Kṛpās c' āiva saṃkruddhāv abhyadhāvatām
Ulūkaś ca mahā|vīryaḥ Śakuniś c' āpi Saubalaḥ.
samāgamy' ātha śanakair Aśvatthāmā mahā|balaḥ
tava putrās ca kārtsnyena jugupuḥ Śalyam āhave.

11.35 Bhīmasenaṃ tribhir viddhvā Kṛtavarmā śili|mukhaiḥ
bāṇa|varṣeṇa mahatā kruddha|rūpam avārayat.

Dhṛṣṭadyumnaṃ tataḥ kruddho bāṇa|varṣair apīdayat.
Draupadeyāṃś ca Śakunir yamau ca Drauṇir abhyayāt.
Duryodhano yudhāṃ śreṣṭha āhave Keśav'|Ārjunau
samabhyayād ugra|tejāḥ śarais c' āpy ahanad balī.

enveloped his enemies in battle, like Death let loose by Time, roaring like thunder as he did so.

As they were slaughtered by Shalya, the Pándava forces fled to Yudhi-shthira, the son of Kunti, who has no adversary. But Shalya—agile with his hands—pounded them in battle with his sharp darts and pummeled Yudhi-shthira with a huge shower of arrows. With his own sharp arrows, however, Yudhi-shthira angrily held Shalya back as he attacked with his foot soldiers and horses, just as a huge elephant is restrained by hooks. Shalya then released a terrible arrow against Yudhi-shthira, which was like a poisonous snake. The arrow pierced the hero and then swiftly lodged in the earth. 11.30

Enraged, Vrikódara then pierced Shalya with seven arrows, while Saha-deva struck him with five and Nákula with ten. Like clouds pouring rain on the earth, the sons of Dráupadi also showered heroic and enemy-killing Artáyani with their arrows, great king.

When Krita-varman and Kripa saw that Shalya was being contained by the Parthas on all sides, they angrily charged forward, as did fervent Ulúka and Shákuni, the son of Súbala. Mighty Ashva-tthaman and your sons also gradually joined them and protected Shalya in battle in every way.

Krita-varman pierced wrathful-looking Bhima-sena with three darts and held him back with a huge torrent of shafts. 11.35 In his rage, he then pounded Dhrishta-dyumna with showers of arrows. Shákuni attacked the sons of Dráupadi, while Ashva-tthaman, the son of Drona, attacked the twins. Powerful Dur-yódhana—that champion of warriors—assailed

evam dvandva|śatāny āsaṃs tvadīyānām paraiḥ saha
ghora|rūpāṇi citrāṇi tatra tatra viśāṃ pate.

ṛkṣa|varṇāṇ jaghān' āśvān Bhojo Bhīmasya saṃyuge.
so 'vatīrya rath'|ôpasthādd hat'|āśvaḥ Pāṇḍu|nandanah
kālo daṇḍam iv' ôdyamya gadā|pāṇir ayudhyata.

II.40 pramukhe Sahadevasya jaghān' āśvān sa Madra|rāt
tataḥ Śalyasya tanayaṃ Sahadevo 'sinā 'vadhīt.

Gautamaḥ punar ācāryo Dhr̥ṣṭadyumnam ayodhayat
a|saṃbhrāntam a|saṃbhrānto yatnavān yatnavattaram.

Draupadeyāṃs tathā vīrān ek'|âikaṃ daśabhiḥ śaraiḥ
aviddhyad ācārya|suto n' âtikruddhaḥ hasann iva.
punaś ca Bhīmasenasya jaghān' āśvāṃs tath' āhave.
so 'vatīrya rathāt tūrṇaṃ hat'|āśvaḥ Pāṇḍu|nandanah
kālo daṇḍam iv' ôdyamya gadāṃ kruddho mahā|balaḥ,
pothayām āsa tura|gān rathaṃ ca Kṛtavarmaṇah.
Kṛtavarmā tv avaplutya rathāt tasmād apākramat.

II.45 Śalyo 'pi rājan saṃkruddho nighnan Somaka|Pāṇḍavān
punar eva śitair bāṇair Yudhiṣṭhiram apīḍayat.
tasya Bhīmo raṇe kruddhaḥ saṃdaśya daśana|cchadaṃ
vināśāy' ābhisandhāya gadām ādatta vīryavān,
Yama|daṇḍa|pratīkāśāṃ kāla|rātrim iv' ôdyatām
gaja|vāji|manuṣyāṇāṃ deh'|ânta|karaṇīm ati,

SHALYA'S DEATH

Késhava and Árjuna in battle with fierce vigor and struck them with his arrows.

In this way, lord of the people, hundreds of contests took place all over the battlefield between your troops and the enemy; they were both beautiful and awful to look at.

The Bhojan Krita-varman killed Bhima's horses in battle, which were the colour of bears. At his horses' death, that delight of Pandu descended from his chariot platform and fought, mace in hand, like Time wielding his staff.

The king of the Madras killed Saha-deva's horses right in front of him, but Saha-deva slew Shalya's son with his sword. 11.40

That teacher, the grandson of Gótama, fought once more against Dhrishta-dyumna; neither of the heroes faltered and both applied every effort.

Ashva-tthaman, that son of a teacher, who was not yet excessively angry,* seemed to laugh as he pierced the heroic sons of Dráupadi with ten arrows each. He then once again killed Bhima-sena's horses in battle. At the death of his horses, the mighty son of Pandu descended quickly from his chariot and wielded his mace, like Time brandishing his staff. He then pummeled Krita-varman's horses and chariot. But Krita-varman jumped down from his chariot and fled.

Shalya furiously slaughtered the Sómakas and Pándavas and once more pounded Yudhi-shthira with his sharp arrows, Your Majesty. Filled with rage toward Shalya and biting his lips, fervent Bhima took up his mace in the battle, aiming it at his opponent in order to kill him. The mace that Bhima wielded was like the staff of Yama or the night of Time. Annihilating the bodies of elephants, horses and 11.45

hema|paṭṭa|parikṣiptām ulkāṃ prajvalitām iva
śaikyām vyālīm iv' ātyugrām vajra|kalpām ayo|mayīm,
candan'|āguru|paṅk'|āktām pramadām īpsitām iva
vasā|medo|śra|digdh'|āṅgīm jihvām Vaivasvatīm iva,

11.50 paṭu|ghaṇṭā|śata|ravām Vāsavīm aśanīm iva
nirmukt'|āśī|viṣ'|ākārām pṛktām gaja|madair api,
trāsinīm ripu|sainyānām sva|sainya|pariharṣiṇīm
manuṣya|loke vikhyātām giri|śṛṅga|vidāriṇīm.

yayā Kailāsa|bhavane Mah"ēśvara|sakhaṃ balī
āhvayām āsa yuddhāya Bhīmaseno mahā|balaḥ,
yayā māyā|mayān dṛptān su|bahūn Dhana|d'|ālaye
jaghāna Guhyakān kruddho mandar'|ārthe mahā|balaḥ
nivāryamāṇo bahubhir Draupadyāḥ priyam āsthitāḥ.

tām vajra|maṇi|ratn'|āugha|kalmāṣām vajra|gauravām
samudiyamya mahā|bāhuḥ Śalyam abhyapatad raṇe.

11.55 gadayā yuddha|kuśalas tayā dāruṇa|nādayā
pothayām āsa Śalyasya caturo 'śvān mahā|javān.
tataḥ Śalyo raṇe kruddhaḥ pīne vakṣasi tomaram
nicakhāna nadan vīro. varma bhittvā 'sya so 'bhyayāt.
Vṛkodaras tv a|saṃbhrāntas tam ev' ôddhṛtya tomaram
yantāram Madrarājasya nirbibheda tato hṛdi.
sa bhinna|varmā rudhīraṃ vaman vitrasta|mānasah

men, it was wrapped in gold cloth and looked like a blazing meteor. Slung and made of iron, it was like a thunderbolt or a vicious she-snake. Just as a desirable young woman is smeared with sandalwood, aloe and mud, so that mace's body was greased with marrow, fat and blood, as if it were the tongue of Vivásvat's son.* Screeching like a hundred shrill bells, it resembled Vāsava's thunderbolt. It looked like a poisonous snake that had shed its skin and was covered with elephant secretions. A terror to enemy troops, it brought joy to its allies. Renowned throughout the human world, it could tear through a mountain peak. 11.50

With this mace, powerful and mighty Bhima-sena once challenged Kubéra, the friend of Mahéshvara, to fight in the realm of Kailása. With this mace, wrathful Bhima once destroyed numerous proud Gúhyakas, despite their powers of illusion, in order to acquire *mándara* flowers in the realm of wealth-giving Kubéra; although obstructed by many, he fulfilled his favor to Dráupadi.*

Wielding that mace, which was heavy as a thunderbolt and speckled with an abundance of diamonds, jewels and gems, mighty-armed Bhima charged against Shalya in battle.

Skilled at fighting, he crushed Shalya's four swift horses with that terrible-sounding mace. But heroic Shalya, who was filled with battle-fury, hurled a lance against Bhima's broad chest, roaring as he did so. Piercing Bhima's armor, the lance penetrated him. Vrikódara, however, did not waver but extracted that same lance and used it to impale the king of the Madras' charioteer in the chest. The lance cut through the charioteer's armor, and he fell down head first, vomiting blood, wretched and deranged. The king of the Madras then 11.55

papāt' ābhimukho dīno. Madra|rājas tv apākramat.
kṛta|pratikṛtaṃ dṛṣṭvā Śalyo vismita|mānasah
gadām āsṛitya dharm'|ātmā pratyamitram avaiḥṣata.

- 11.60 tataḥ su|manasaḥ Pārthā Bhīmasenam apūjayan
tad dṛṣṭvā karma saṃgrāme ghoram a|kliṣṭa|karmaṇaḥ.

SAÑJAYA uvāca:

- 12.1 PATITAṀ PREKṢYA yantāraṃ Śalyaḥ sarv'|āyasīm gadām
ādāya tarasā rājaṃs tasthau girir iv' â|calaḥ.
taṃ dīptam iva kāl'|āgniṃ pāśa|hastam iv' Ântakam
sa|śṛṅgam iva Kailāsaṃ sa|vajram iva Vāsavam,
sa|śūlam iva hary|akṣaṃ vane mattam iva dvi|pam
javen' ābhyapatad Bhīmaḥ pragṛhya mahatīm gadām.

tataḥ śaṅkha|praṇādaś ca tūryāṇāṃ ca sahasraśaḥ
siṃha|nādaś ca saṃjajñe śūrāṇāṃ harṣa|vardhanaḥ.

- 12.5 prekṣantaḥ sarvatas tau hi yodhā yodha|mahā|dvi|pau
tāvakāś c' āpare c' âiva «sādhu sādhu ity» apūjayan.
na hi Madr'|ādhipād anyo Rāmād vā Yadu|nandanāt
soḍhum utsahate vegam Bhīmasenasya saṃyuge.
tathā Madr'|ādhipasy' âpi gadā|vegam mah'|ātmanaḥ
soḍhum utsahate n' ânyo yodho yudhi Vṛkodarāt.
tau vṛṣāv iva nardantau maṇḍalāni viceratuḥ
āvalgitau gadā|hastau Madra|rāja|Vṛkodarau.
maṇḍal'|āvarta|mārgeṣu gadā|viharaṇeṣu ca
nirviṣeṣam abhūd yuddham tayoh puruṣa|siṃhayoh.
12.10 tapta|hema|mayaiḥ śubhṛair babhūva bhaya|vardhanī
agni|jvālair iv' ābaddhā paṭṭaiḥ Śalyasya sā gadā.

SHALYA'S DEATH

retreated. Seeing Bhima's counter-action, righteous Shalya took up his mace and glowered at his enemy in dismay.

After seeing his terrible feat in battle, the Parthas then joyfully honored tireless Bhima-sena. 11.60

SÁNJAYA said:

YOUR MAJESTY, when Shalya saw that his charioteer had fallen, he quickly took up his mace, which was entirely made of iron, and stood still like an immovable mountain. Bhima, however, grabbed his own huge mace and charged against Shalya, who looked like the blazing fire of Time, like Death holding his noose, like mountain-peaked Kailása, like thunderbolt-wielding Vāsava, like yellow-eyed Shiva bearing his trident, or like a frenzied elephant in a forest. 12.1

Thousands of conches and musical instruments then blared out loud, and there was the sound of lion-roars, bringing joy to the heroes. On every side, troops from both your army and the enemy watched those warriors, who were like mighty elephants, and applauded them, shouting: "Marvelous! Marvelous!" For, apart from the king of the Madras—or Rama, that delight of the Yadus—no one could withstand Bhima-sena's force in battle. Likewise, apart from Vrikódara, no warrior could withstand the power of the heroic king of the Madras' mace in battle. Bellowing like bulls, Vrikódara and the king of the Madras circled around each other, both of them jumping in the air and brandishing their maces. Nothing separated the human lions in their contest—neither the way that they circled each other nor the way that they wielded their maces. Shalya's terrifying mace was wrapped in glittering cloths that were made of 12.5 12.10

tath” âiva carato mārḡān maṇḍaleṣu mah”ātmanah
vidyud|abhra|pratīkāśā Bhīmasya śuśubhe gadā.

tāḍitā Madra|rājena Bhīmasya gadayā gadā
dahyamān” ēva khe rājan sā ’śṛjat pāvaka’|ārciṣaḥ.
tathā Bhīmena Śalyasya tāḍitā gadayā gadā
aṅgāra|varṣaṃ mumuce; tad adbhutam iv’ ābhavat.
dantair iva mahā|nāgau śṛṅgair iva maha”|rṣabhau
tottrair iva tad” ānyonyaṃ gad”|āgrābhyām nijaghnatuḥ.

12.15 tau gad”|ābhīhatair gātraiḥ kṣaṇena rudhir’|ōkṣitau
prekṣaṇīyatarāv āstām puṣpitāv iva kiṃśukau.

gadayā Madra|rājasya savya|dakṣiṇam āhataḥ
Bhīmaseno mahā|bāhur na cacāl’ ā|calo yathā.
tathā Bhīma|gadā|vegais tāḍyamāno muhur muhuḥ
Śalyo na vivyathe rājan dantin” ēva mahā|giriḥ.
śuśruve dikṣu sarvāsu tayoh puruṣa|siṃhayoh
gadā|nipāta|saṃhrādo vajrayor iva niḥsvanaḥ.

nivṛtya tu mahā|vīryau samucchrita|mahā|gatau
punar antara|mārga|sthau maṇḍalāni viceratuḥ.

12.20 ath’ ābhyetya padāny aṣṭau sannipāto ’bhavat tayoh
udyamya loha|daṇḍābhyām ati|mānuṣa|karmaṇoh.
pothayantau tad” ānyonyaṃ maṇḍalāni viceratuḥ
kriyā|viśeṣaṃ kṛtinau darśayām āsatus tadā.

refined gold and looked like fire flames. Similarly, the mace of heroic Bhima shone like a lightning cloud, as he moved around in circles.

When Bhima's mace was struck by the king of the Madras' mace, it released sparks of fire into the sky, as if it were ablaze. In the same way, when Shalya's mace was struck by Bhima's mace, it released a shower of burning coals, as if a miracle had occurred. Like mighty elephants striking each other with their tusks or great bulls hitting each other with their horns, they beat one another with the tips of their maces, as if they were using goads. They instantly became 12.15
drenched in blood from pounding each other's limbs with their maces; as a result, they looked even more handsome, just like a pair of flowering *kim-shuka* trees.

Although mighty-armed Bhima-sena was struck on his left and right side by the king of the Madras' mace, he remained unmoved, like an unshakable mountain. Similarly, Your Majesty, although Shalya was pummeled again and again by blows from Bhima's mace, he did not flinch, just as when a huge mountain is struck by an elephant. The noise made by the blows of these human lions' maces was heard in every direction, just like the sound of thunderbolts.

Although the powerful warriors retreated for a while, they once again raised their maces and circled each other closely. Advancing eight steps, those two men—who performed 12.20
feats that were beyond human—confronted one another, wielding their iron clubs. Pummeling each other, they continued to move around in circles and expertly displayed their excellent skill. Brandishing their terrifying maces, which were like peaked summits, the warriors struck each other

ath' ôdyamya gade ghore sa|śrīngāv iva parvatau
tāv ājaghnatur anyonyaṃ bhūmi|kampe yathā 'calau.
kriyā|viśeṣaṃ kṛtināu raṇa|bhūmi|tale 'calau.

tau paras|para|saṃrambhād gadābhyāṃ su|bhṛś'|āhatau
yugapat petatur vīrāv ubhāv Indra|dhvajāv iva.
ubhayoḥ senayor vīrās tadā hā|hā|kṛt" ābhavan,*
bhṛśaṃ marmaṇy abhihatāv ubhāv āstām su|vihvalau.

12.25 tataḥ sva|ratham āropya Madrāṇām ṛṣabhaṃ raṇe
apovāha Kṛpaḥ Śalyaṃ tūrṇam āyodhanād atha.
kṣībavad vihvalatvāt tu nimeṣāt punar utthitaḥ
Bhīmaseno gadā|pāṇiḥ samāhvayata Madra|pam.

tatas tu tāvakāḥ śūrā nānā|śastra|samāyutāḥ
nānā|vāditra|śabdena Pāṇḍu|senām ayodhayan.
bhujāv ucchritya śastraṃ ca śabdena mahatā tataḥ
abhyadravan mahā|rāja Duryodhana|purogamāḥ.
tad anīkam abhiprekṣya tatas te Pāṇḍu|nandanāḥ
prayayuh śimha|nādena Duryodhana|purogamān.

12.30 teṣām āpatatām tūrṇam putras te Bharata'|ṛṣabha
prāsena Cekitānaṃ vai vivyādha hṛdaye bhṛśam.
sa papāta rath'|ôpasthe tava putreṇa tāditaḥ
rudhir'|āugha|pariklinnaḥ praviśya vipulaṃ tamaḥ.

Cekitānaṃ hataṃ dr̥ṣṭvā Pāṇḍaveyā mahā|rathāḥ
a|saktam abhyavarṣanta śara|varṣāṇi bhāgaśaḥ.
tāvakānām anīkeṣu Pāṇḍavā jita|kāśinaḥ
vyacaranta mahā|rāja prekṣaṇīyāḥ samantataḥ.

like mountains clashing in an earthquake. Both men were expert in specialized skills and both were unshakable on the battlefield.

Like Indra's banners, the two heroes then fell down simultaneously, both of them heavily wounded by the violence their maces had inflicted on each other. The heroes of both armies cried out in distress and, severely wounded in their vital organs, the two warriors became extremely bewildered.

Kripa then climbed onto his chariot on the battlefield and quickly took Shalya, that bull of the Madras, away from the conflict. As if drunk with giddiness, Bhima-sena stood up again in the blink of an eye and challenged the lord of the Madras, mace in hand. 12.25

Amid the sound of various musical instruments, your heroic troops then fought against Pandu's army, armed with different types of weapons. Raising their arms and wielding their weapons, they charged forward with a loud shout, led by Dur-yódhana. When they saw that army, the sons of Pandu advanced forward with a lion-roar against your troops, who were led by Dur-yódhana.

As the Pándavas swiftly charged forward, your son pierced Chekitána deeply in the heart with a lance, bull of the Bharatas. Soaked in pools of blood, Chekitána entered a great darkness and fell onto his chariot platform, struck down by your son. 12.30

On seeing that Chekitána was dead, the great Pándava warriors rained continuous showers of arrows, one after the other. The conquering Pándavas were beautiful in every way as they rampaged through your troops' divisions, great king.

Kṛpaś ca Kṛtavarmā ca Saubalaś ca mahā|rathah|
ayodhayan Dharma|rājaṃ Madra|rāja|puraskṛtāḥ.

- 12.35 Bhāradvājasya hantāraṃ bhūri|vīrya|parākramam
Duryodhano mahā|rāja Dhṛṣṭadyumnam ayodhayat.
tri|sāhasrā rathā rājaṃs tava putreṇa coditāḥ
ayodhayanta Vijayaṃ Droṇa|putra|puraskṛtāḥ.
vijaye dhṛta|saṃkalpāḥ samare tyakta|jīvitāḥ
prāviśaṃs tāvakā rājan haṃsā iva mahat sarah.

tato yuddham abhūd ghoram para|para|vadh'|āiṣiṇām
anyonya|vadha|saṃyuktam anyonya|prīti|vardhanam.
tasmin pravṛtte saṃgrāme rājan vīra|vara|kṣaye
anilen' ēritaṃ ghoram uttasthau pārthivaṃ rajaḥ.

- 12.40 śravaṇān nāma|dheyānām Pāṇḍavānām ca kīrtanāt
paras|paraṃ vijānīmo yad ayudhyann a|bhītavat.
tad rajaḥ puruṣa|vyāghra śoṇitena praśāmitam
diśaś ca vimalā jātās tasmīṃs tamasi śāmite.

tathā pravṛtte saṃgrāme ghora|rūpe bhayānake
tāvakānām pareṣāṃ ca n' āsīt kaś cit parān|mukhaḥ.
Brahma|loka|parā bhūtvā prārthayanto jayaṃ yudhi
su|yuddhena parākrāntā narāḥ svargam abhīpsavaḥ.
bhartṛ|piṇḍa|vimokṣ'|ārthaṃ bhartṛ|kārya|viniścitaḥ
svarga|saṃsakta|manaso yodhā yuyudhire tadā.

- 12.45 nānā|rūpāṇi śastrāṇi viśṛjanto mahā|rathāḥ
anyonyam abhigarjantaḥ praharantaḥ para|param,
«hata vidhyata gṛhṇīta praharadhvaṃ nikṛntata
iti» sma vācaḥ śrūyante tava teṣāṃ ca vai bale.

Under the leadership of the king of the Madras, Kripa, Krita-varman and the son of Súbala—that mighty warrior—then fought against the King of Righteousness. Dur-yódhana battled with Dhrishta-dyumna, Your Majesty, that immensely powerful and courageous killer of the son of Bharad-vaja.* Urged on by your son and led by the son of Drona, three thousand warriors fought against Vījaya,* Your Majesty. Firm in their resolve to win victory and ready to sacrifice their lives in battle, your troops advanced forward, like swans entering a huge lake, O king. 12.35

In their eagerness to destroy each other, there was then a terrible battle of mutual carnage, which inspired both sides with delight. During this battle, in which excellent heroes were slaughtered, a horrific dust of earth arose, swirled up by the wind. It was only from hearing names and from people shouting about the Pándavas that we could discern each other as the troops fearlessly fought on. Blood then made the dust settle, and the directions became clear when the darkness dissipated, O tiger among men. 12.40

During that horrific and terrifying battle, not one of your troops or the enemy turned their backs. Intent on the Brahma world and desiring victory in war, the men showed their courage through virtuous battle, eager as they were for heaven. Dedicated to their duty to their ancestors and with their minds fixed on heaven, the warriors fought in order to give food to their forefathers. As the great warriors hurled their various weapons, hitting and growling at each other, one could hear men from both your army and theirs shouting: “Kill! Shoot! Seize! Strike! Hack!” 12.45

tataḥ Śalyo mahā|rāja Dharma|putraṃ Yudhiṣṭhiram
vivyādha niśitair bāṇair hantu|kāmo mahā|ratham.
tasya Pārtho mahā|rāja nārācān vai catur|daśa
marmāṇy uddiśya marma|jño nicakhāna hasann iva.
āvārya Pāṇḍavaṃ bāṇair hantu|kāmo mahā|balaḥ
vivyādha samare kruddho bahubhiḥ kaṅka|patribhiḥ.

12.50 atha bhūyo mahā|rāja śareṇ' ānata|parvaṇā
Yudhiṣṭhiram samājaghne sarva|sainyasya paśyataḥ.
dharma|rājo 'pi saṃkruddho Madra|rājaṃ mahā|yaśāḥ
vivyādha niśitair bāṇaiḥ kaṅka|barhiṇa|vājitaḥ.

Candrasenaṃ ca saptatyā sūtaṃ ca navabhiḥ śaraiḥ
Drumasenaṃ catuḥ|śaṣṭyā nijaghāna mahā|rathaḥ.
cakra|rakṣe hate Śalyaḥ Pāṇḍavena mah"ātmanā
nijaghāna tato rājaṃś Cedīn vai pañca|viṃśatim.
Sātyakiṃ pañca|viṃśatyā Bhīmasenaṃ ca pañcabhiḥ
Mādrī|putrau śaten' ājau vivyādha niśitaiḥ śaraiḥ.

12.55 evaṃ vicaratas tasya saṃgrāme rāja|sattama
saṃpraiśayac chitān Pārthaḥ śarān āśi|viś'|ōpamān.
dhvaj'|āgraṃ c' āsya samare Kuntī|putro Yudhiṣṭhiraḥ
pramukhe vartamānasya bhallen' āpāharad rathāt.
Pāṇḍu|putreṇa vai tasya ketuṃ chinnaṃ mah"ātmanā
nipatantam apaśyāma giri|śṛṅgam iv' āhatam.

Shalya then pierced Yudhi-shthira the son of Righteousness with his sharp arrows, desiring to kill that great warrior, great king. The son of Pritha, however, aimed at Shalya's vital organs—knowing as he did a man's mortal points—and seemed to laugh as he fired fourteen arrows at him. Filled with battle-fury and eager to kill Yudhi-shthira, mighty Shalya warded off the Pándava and shot him with numerous heron-feathered shafts. He then once again, Your Majesty, 12.50 struck Yudhi-shthira with a straight arrow, even while the whole army was looking on. The glorious King of Righteousness, however, furiously pierced the king of the Madras with his sharp arrows, which were feathered with heron and peacock plumes.

The great warrior Yudhi-shthira then shot Chandra-sena with seventy arrows, as well as Druma-sena with sixty-four and Shalya's charioteer with nine. When his chariot-wheel protectors were killed by the great-spirited Pándava in this way, Shalya slaughtered twenty-five of the Chedis, Your Majesty. He then pierced Sátyaki in battle with twenty-five sharp arrows, as well as Bhima-sena with five and the sons of Madri with a hundred. While Shalya was thus 12.55 rampaging in battle, the son of Pritha fired sharp arrows at him, which were like poisonous snakes, best of kings. With a spear-headed shaft, Yudhi-shthira, the son of Kunti, then chopped off the top of the standard from Shalya's chariot as his opponent stood in front of him. We watched Shalya's banner fall down like a razed mountain summit, cut down by the great-spirited son of Pandu.

dhvajam nipatitam dṛṣṭvā Pāṇḍavam ca vyavasthitam
saṃkruddho Madra|rājo 'bhūc chara|varṣam mumoca ha.
Śalyaḥ sāyaka|varṣeṇa Parjanya iva vṛṣṭimān
abhyavarṣad a|mey'|ātmā kṣatriyān kṣatriya'|rṣabhaḥ.

12.60 Sātyakiṃ Bhīmasenaṃ ca Mādrī|putrau ca Pāṇḍavau
ek'|āikaṃ pañcabhir viddhvā Yudhiṣṭhiram apīdayat.

tato bāṇa|mayam jālam vitatam Pāṇḍav'|ōraṣi
apaśyāma mahā|rāja megha|jālam iv' ōdgatam.
tasya Śalyo raṇe kruddhaḥ śaraiḥ saṃnata|parvabhiḥ
diśaḥ saṃchādayām āsa pradīśaś ca mahā|rathaḥ.
tato Yudhiṣṭhiro rājā bāṇa|jālena pīḍitaḥ
babhūva hata|vikrānto Jambho Vṛtra|haṇa yathā.

SAÑJAYA uvāca:

13.1 PīḍITE DHARMA|rāje tu Madra|rājena mārīṣa
Sātyakir Bhīmasenaś ca Mādrī|putrau ca Pāṇḍavau
parivārya rathaiḥ Śalyam pīḍayām āsur āhave.
tam ekaṃ bahubhir dṛṣṭvā pīḍyamānaṃ mahā|rathaiḥ
sādhu|vādo mahān jājñe, siddhāś c' āsan praharṣitāḥ
«āścaryam ity» abhāṣanta munayaś c' āpi saṃgatāḥ.

Bhīmaseno raṇe Śalyam śalya|bhūtam parākrame
ekena viddhvā bāṇena punar vivyādha saptabhiḥ.
Sātyakiś ca śaten' āinaṃ Dharma|putra|parīpsayā
Madr'|ēśvaram avākīrya siṃha|nādam ath' ānadat.

13.5 Nakulaḥ pañcabhiś c' āinaṃ Sahadevaś ca pañcabhiḥ
viddhvā taṃ tu punas tūrṇam tato vivyādha saptabhiḥ.

SHALYA'S DEATH

When the king of the Madras saw that his banner had fallen and that the Pándava was holding his ground, he released a shower of arrows in his fury. Like rain-pouring Parjánya,* Shalya—that bull-like warrior of limitless spirit—rained a shower of arrows over the fighters. He then bombarded Sátyaki, Bhima-sena, the two Pándava sons of Madri, and Yudhi-shthira, piercing them with five shafts each. 12.60

We then saw a web of arrows rise like a mass of clouds and cover the Pándava's chest, great king. In his fury at Yudhi-shthira, Shalya—that mighty warrior—enveloped the major and minor directions with his straight shafts on the battlefield. Besieged by this web of arrows, King Yudhi-shthira then lost his courage, just as Jambha did when he was attacked by the slayer of Vritra.*

SÁNJAYA said:

MY LORD, WHEN the ruler of the Madras was besieging the King of Righteousness, Sátyaki, Bhima-sena and the two Pándava sons of Madri surrounded Shalya with their chariots and attacked him in battle. There was a great cheer at the sight of these mighty charioteers oppressing Shalya, many against one. The *siddhas* were joyful and the assembled ascetics declared that it was wonderful. 13.1

Bhima-sena wounded Shalya in battle with one arrow and then pierced him with seven more, even though Shalya was a very spear in his prowess.* Desiring to rescue the son of Righteousness, Sátyaki covered the lord of the Madras with a hundred arrows and then roared a lion-roar. Nákula pierced Shalya with five arrows, while Saha-deva shot him 13.5

sa tu śūro raṇe yattaḥ pīḍitas tair mahā|rathaiḥ
 vikṛṣya kārmukaṁ ghoraṁ vega|ghnaṁ bhāra|śādhanaṁ.
 Sātyakiṁ pañca|viṁśatyā Śālyo vivyādha mārīṣa
 Bhīmasenaṁ tu saptatyā Nakulaṁ saptabhis tathā.
 tataḥ sa|viśīkhaṁ cāpaṁ Sahadevasya dhanvināḥ
 chittvā bhallena samare vivyādh' āinaṁ tri|saptabhiḥ.
 Sahadevas tu samare mātulaṁ bhūri|varcasam
 sa|jyam anyad dhanuḥ kṛtvā pañcabhiḥ samatāḍayat
 śarair āśi|viṣ' |ākārair jvalaj jvalana|sannibhaiḥ.

13.10 sārathiṁ c' āsya samare śareṇ' ānata|parvaṇā
 vivyādha bhṛṣa|saṁkruddhas taṁ vai bhūyas tribhiḥ śaraiḥ.

Bhīmasenas tu saptatyā Sātyakir navabhiḥ śaraiḥ
 dharma|rājas tathā śaṣṭyā gātre Śālyam samārpayat.
 tataḥ Śālyo mahā|rāja nirviddhas tair mahā|rathaiḥ
 susrāva rudhiraṁ gātrair gairikaṁ parvato yathā.
 tāṁś ca sarvān mah" |ēṣv |āsān pañcabhiḥ pañcabhiḥ śaraiḥ
 vivyādha tarasā rājaṁś; tad adbhutam iv' ābhavat.
 tato 'pareṇa bhallena Dharma|putrasya mārīṣa
 dhanuś ciccheda samare sa|jyam sa su|mahā|rathaḥ.

13.15 ath' ānyad dhanur ādāya Dharma|putro Yudhiṣṭhiraḥ
 s' |āśva|sūta|dhvaja|rathaṁ Śālyam prācchādayac charaiḥ.
 sa cchādyamānaḥ samare Dharma|putrasya sāyakaiḥ
 Yudhiṣṭhiram ath' āvidhyad daśabhir niśitaiḥ śaraiḥ.

with five shafts and then instantly pierced him with seven more.

But although harassed by these great warriors, heroic Shalya remained intent on battle and drew his fast-slaying bow, which was dreadful and effective. He pierced Sátyaki with twenty-five arrows, Bhima-sena with seventy and Nákula with seven, my lord. With a spear-headed shaft, Shalya then cut through Saha-deva's arrow-bearing bow and pierced that archer in battle with three volleys of seven darts each. Saha-deva, however, strung another bow and, with five arrows that resembled poisonous snakes and that blazed like flames, he struck his supremely glorious uncle in battle. Filled with violent anger, he shot Shalya's charioteer in battle with a straight arrow and then again with three more shafts. 13.10

Bhima-sena then hit Shalya with seventy arrows, while Sátyaki struck him with nine, and the King of Righteousness shot him with sixty in the leg. Blood poured from Shalya's limbs when he was wounded by those great warriors, like a mountain flowing streams of red chalk. Shalya, however, swiftly pierced all those great archers with five arrows each, Your Majesty; it was like a miracle. With another spear-headed shaft, my lord, that extremely mighty warrior then cut through the strung bow of the son of Righteousness in battle. But Yudhi-shthira, the son of Righteousness, took up another bow and covered Shalya with arrows, as well as his horses, charioteer and chariot. But although engulfed in battle by the arrows of the son of Righteousness, Shalya pierced Yudhi-shthira with ten sharp darts. 13.15

Sātyakis tu tataḥ kruddho Dharma|putre śar'ārdite
Madrāṇām adhipaṃ śūraṃ śarair vivyādha pañcabhiḥ.
sa Sātyakeḥ praciccheda kṣura|preṇa mahad dhanuḥ
Bhīmasena|mukhāṃs tāṃś ca tribhis tribhir atāḍayat.
tasya kruddho mahā|rāja Sātyakiḥ satya|vikramaḥ
tomaraṃ preṣayām āsa svarṇa|daṇḍaṃ mahā|dhanam.

13.20 Bhīmaseno 'tha nārācaṃ jvalantam iva panna|gam
Nakulaḥ samare śaktiṃ Sahadevo gadāṃ śubhām
dharma|rājaḥ śataghnīm ca jighāṃsuḥ Śalyam āhave.

tān āpatata ev' āsu pañcānām vai bhuja|cyutān
vārayām āsa samare śastra|saṅghān sa Madra|rāt.
Sātyaki|prahitaṃ Śalyo bhallaś ciccheda tomaram
Bhīmena prahitaṃ c' āpi śaraṃ kanaka|bhūṣaṇam.
dvidhā ciccheda samare kṛta|hastaḥ pratāpavān
Nakula|preṣitāṃ śaktiṃ hema|daṇḍāṃ bhay'āvahām,
gadāṃ ca Sahadevena śar'|āughaiḥ samavārayat
śarābhyām ca śataghnīm tāṃ rājñāś ciccheda Bhārata.

13.25 paśyatām Pāṇḍu|putrāṇām siṃha|nādaṃ nanāda ca.

n' āmṛṣyat tatra Śaineyaḥ śator vijayam āhave.
ath' ānyad dhanur ādāya Sātyakiḥ krodha|mūrchitaḥ
dvābhyām Madr'|ēśvaraṃ viddhvā sārathiṃ ca tribhiḥ śaraiḥ.

tataḥ Śalyo raṇe rājan sarvāṃs tān daśabhiḥ śaraiḥ
vivyādha bhīṣa|saṃkruddhas tottrair iva mahā|dvi|pān.
te vāryamāṇāḥ samare Madra|rājñā mahā|rathāḥ

When the son of Righteousness was being plagued by Shalya's arrows, Sátyaki furiously wounded the heroic king of the Madras with five shafts. Shalya, however, cut through Sátyaki's huge bow with a razor-edged arrow and pounded the warriors that were being led by Bhima-sena with three arrows each. Furious at Shalya, Sátyaki—whose strength lies in truth—hurled a lance, which was gold-staffed and costly. Bhima-sena also fired an iron arrow at Shalya, which looked like a blazing serpent, while Nákula launched a javelin in the battle and Saha-deva threw a glistening mace. The King of Righteousness also released a *shata-ghni* missile, eager as he was to kill Shalya in battle. 13.20

The king of the Madras, however, repelled these hordes of weapons that were launched by the five warriors and that were flying swiftly toward him on the battlefield. With his spear-headed arrows, Shalya sliced through the lance that Sátyaki hurled and through the gold-adorned shaft that Bhima fired. In that battle, the mighty warrior also dexterously split in two the terrifying, gold-staffed javelin that Nákula threw, and thwarted Saha-deva's mace with torrents of arrows, as he did King Yudhi-shthira's *shata-ghni* missile with his shafts. Under the eyes of Pandu's sons, he then roared a lion-roar, descendant of Bharata. 13.25

Sátyaki, the descendant of Shini, could not bear his enemy's victory in that battle. Senseless with rage, he took up another bow and pierced the lord of the Madras with two arrows and Shalya's charioteer with three.

Filled with violent fury, Shalya then wounded all his opponents with ten arrows in battle, Your Majesty, as if he were piercing mighty elephants with barbs. Repelled by the

na śekuḥ saṃmukhe sthātum tasya śatru|niśūdanāḥ.

tato Duryodhano rājā dṛṣṭvā Śalyasya vikramam
nihatān Pāṇḍavān mene Pañcālān atha Śrījayān.

- 13.30 tato rājan mahā|bāhur Bhīmasenaḥ pratāpavān
saṃtyajya manasā prāṇān Madr'|ādhipam ayodhayat.
Nakulaḥ Sahadevaś ca Sātyakiś ca mahā|rathaḥ
parivārya tadā Śalyaṃ samantād vyakirañ śaraiḥ.
sa caturbhir mah"|ēṣv|āsaiḥ Pāṇḍavānām mahā|rathaiḥ
vṛtas tān yodhayām āsa Madra|rājaḥ pratāpavān.
tasya Dharma|suto rājan kṣura|preṇa mah"|āhave
cakra|rakṣaṃ jaghān' āsu Madra|rājasya pārthivaḥ.
tasmimś tu nihate śūre cakra|rakṣe mahā|rathe
Madra|rājo 'pi balavān sainikān āvṛṇoc charaiḥ.

- 13.35 samāvṛtāṃs tatas tāṃs tu rājan vīkṣya sva|sainikān
cintayām āsa samare Dharma|putro Yudhiṣṭhiraḥ:

«kathaṃ nūnaṃ bhavet satyaṃ tan Mādhava|vaco mahat?
na hi kruddho raṇe rājā kṣapayeta balaṃ mama!»

tataḥ sa|ratha|nāg'|āśvāḥ Pāṇḍavāḥ Pāṇḍu|pūrva|ja
Madra|rājaṃ samāseduḥ pīḍayantaḥ samantataḥ.
nānā|śastr'|āugha|bahulāṃ śastra|vṛṣṭiṃ samudyatāṃ
vyadhamat samare rājā mah"|ābhrāṇ' īva Mārutaḥ.

king of the Madras in battle, the great warriors were unable to hold their ground before him, enemy-slayers though they were.

When he saw Shalya's prowess, King Dur-yódhana considered the Pándavas, Panchálas and Srínjayas to be dead. But great-armed, mighty Bhima-sena then began to fight 13.30 against the king of the Madras, Your Majesty, after mentally sacrificing his life. Nákula, Saha-deva and the great warrior Sátyaki also surrounded Shalya and sprayed him on all sides with arrows. But although encompassed by those four great archers and mighty warriors of the Pándavas, the glorious king of the Madras battled against them. In that great battle, Your Majesty, the royal son of Righteousness quickly killed the king of the Madras' chariot-wheel protector with a razor-edged arrow. At the death of his wheel-protector—who was a heroic and great warrior—the powerful king of the Madras covered the enemy troops with his shafts. On 13.35 seeing his troops enveloped by shafts, Yudhi-shthira, the son of Righteousness, had this thought during the battle, Your Majesty:

“How can the great words of Mádhava come true? I pray that this furious king does not destroy my army in battle!”

Then, O brother of Pandu, the Pándavas attacked the king of the Madras with their chariots, elephants and horses, pressing him on all sides. But just as the wind gods disperse great clouds, so the king scattered in battle the shower of weapons that his opponents raised against him, even though it was thick with hordes of different arms.

tataḥ kanaka|puñkhāṃ tām Śalya|kṣiptām viyad|gatām
śara|vṛṣṭim apaśyāma śalabhānām iv' āyatim.

13.40 te śarā Madra|rājena preṣitā raṇa|mūrdhani
saṃpatantaḥ sma dṛśyante śalabhānāṃ vrajā iva.
Madra|rāja|dhanur|muktaiḥ śaraiḥ kanaka|bhūṣaṇaiḥ
nirantaram iv' ākāśaṃ saṃbabhūva jan'|ādhipa.
na Pāṇḍavānāṃ n' āsmākaṃ tatra kaś cid vyadṛśyata
bāṇ'|āndha|kāre mahati kṛte tatra mah"jāhave.

Madra|rājena balinā lāghavāc chara|vṛṣṭibhiḥ
cālyamānaṃ tu taṃ dṛṣṭvā Pāṇḍavānāṃ bal'|ārṇavam
vismayaṃ paramaṃ jagmur deva|gandharva|dānavāḥ.
sa tu tān sarvato yatnāc charaiḥ saṃpīḍya mārīṣa
dharma|rājam avacchādyasiṃhavad vyanadan muhuḥ.

13.45 te cchannāḥ samare tena Pāṇḍavānāṃ mahā|rathaiḥ
n' āsaknuvaṃs tadā yuddhe pratyudyātum mahā|ratham.
dharma|rāja|puro|gās tu Bhīmasena|mukhā rathāḥ
na jahuḥ samare śūraṃ Śalyam āhava|śobhinam.

SAÑJAYA uvāca:

14.1 ARJUNO DRAUṆINĀ viddho yuddhe bahubhir āyasaiḥ
tasya c' ānucaraiḥ sūrais Trigartānāṃ mahā|rathaiḥ.
Drauṇiṃ vivyādha samare
tribhir eva śilī|mukhaiḥ
tath"ētarān mah"lṣv|āsān
dvābhyāṃ dvābhyāṃ Dhanañjayaḥ;
bhūyaś c' āiva mahā|rāja śara|varṣair avākīrat.

SHALYA'S DEATH

We then saw a shower of gold-feathered arrows moving through the air like a flight of locusts, fired by Shalya. The arrows that he released could be seen flying into the front of the battle like a swarm of locusts. The sky became entirely filled with the gold-adorned arrows that the king of the Madras fired from his bow, O lord of the people. Not one of the Pándavas or our troops were able to be seen when that vast darkness of arrows descended during that great battle. 13.40

The gods, *gandhárvas* and *dánavas* were filled with the highest wonder when they saw the mighty king of the Madras deftly shake the mass of the Pándava army with his showers of arrows.* Vigorously pounding the enemy on every side, my lord, Shalya enshrouded the King of Righteousness with shafts, roaring repeatedly like a lion.

Enveloped by Shalya in battle, the mighty warriors of the Pándavas were unable to attack the great hero in that war. Nevertheless, led by the King of Righteousness and with Bhima-sena at their head, the warriors did not flee from heroic Shalya, who so adorned the battlefield. 13.45

SÁNJAYA said:

THE SON OF DRONA and his heroic followers, the mighty warriors of the Tri-gartas, wounded Árjuna in battle with several iron arrows. Dhanan-jaya, however, pierced Drona's son on the battlefield with three stone-tipped shafts and shot the other great archers with two arrows each. He then once more sprayed them with showers of shafts, great king. 14.1

śara|kaṇṭakitās te tu tāvakā Bharata|ṛṣabha
na jahuḥ Pārthaṃ āsādyā tādya mānāḥ śitaiḥ śaraiḥ.
Arjunaṃ ratha|vaṃśena Droṇa|putra|puro|gamāḥ
ayodhayanta samare parivārya mahā|rathāḥ.

14.5 tais tu kṣiptāḥ śarā rājan kārtasvara|vibhūṣitāḥ
Arjunasya rath|'ôpasthaṃ pūrayām āsur añjasā.
tathā Kṛṣṇau mah|'êṣv|āsau vṛṣabhau sarva|dhanvinām
śarair vikṣya vitunn|'āṅgau prahr̥ṣṭā yuddha|dur|madāḥ.

kūbaram ratha|cakrāṇi īṣā yoktrāṇi vai vibho
yugaṃ c' āiv' ānukaṛṣaṃ ca śara|bhūtam abhūt tadā.
n' āitādṛṣaṃ dṛṣṭa|pūrvam rājan n' āiva ca naḥ śrutam
yādṛṣaṃ tatra Pārthasya tāvakāḥ saṃpracakrire.

sa rathaḥ sarvato bhāti citra|puṅkhaiḥ śitaiḥ śaraiḥ
ulkā|śitaiḥ saṃpradīptaṃ vimānam iva bhū|tale.

14.10 tato 'rjuno mahā|rāja śaraiḥ saṃnata|parvabhiḥ
avākirat tāṃ pṛtanāṃ megho vṛṣṭy" ēva parvatam.
te vadhyamānāḥ samare Pārtha|nām|'āṅkitaiḥ śaraiḥ
Pārtha|bhūtam amanyanta prekṣamāṇās tathā|vidham.

kop|'ôddhūta|śara|jvālo dhanuḥ|śabd|'ānilo mahān
sainy|'ēndhanam dadāḥ' āsu tāvakam Pārtha|pāvakaḥ.
cakrāṇaṃ patatāṃ c' āpi yugānāṃ ca dharā|tale
tūṇīrāṇaṃ patākānāṃ dhvajānāṃ ca rathaiḥ saha,
īṣāṇaṃ anukaṛṣāṇaṃ tri|veṇūnāṃ ca Bhārata
akṣāṇaṃ atha yoktrāṇaṃ pratodānāṃ ca sarvaśaḥ,

Although bristling with arrows and pummeled by sharp darts, your troops did not flee from the son of Pritha once they had attacked him, bull of the Bharatas. Led by Drona's son, the great warriors surrounded Árvjuna with a column of chariots and fought him in battle. Difficult to conquer in war, they fired gold-adorned arrows, which swiftly filled up Árvjuna's chariot platform, and rejoiced at seeing the lacerated bodies of the two Krishnas—those great archers and bulls among all bowmen. 14.5

The shaft, wheels, pole, thongs, yoke and axle-tree of Árvjuna's chariot all turned into arrows, my lord. Never before had we seen or heard anything like what your troops did to the son of Pritha, Your Majesty.

The chariot appeared radiant in every way as a result of those sharp arrows with their many-colored feathers; it looked like a celestial palace that had descended to the earth, blazing with a hundred lamps.

Then, great king, Árvjuna covered the battalion with his straight arrows, like a cloud pouring rain on a mountain. Slaughtered by arrows that were branded with the Partha's name, the troops thought, as they looked around them, that their very surroundings had become Pritha's son. 14.10

The son of Pritha was like a vast fire that swiftly consumed the kindling of your army; his arrows were flames that were fueled by anger and the twang of his bow was the wind. In the Partha's chariot-tracks, one could see heaps of wheels, yokes, quivers, flags, banners and chariots that had fallen to the ground. Everywhere, descendant of Bharata, there were mounds of chariot-poles, axle-trees, pole-joints,*

14.15 śirasām patatām c' āpi kuṇḍal'ōṣṇīṣa|dhāriṇām
 bhujānām ca mahā|bhāga skandhānām ca samantataḥ,
 chattrāṇām vyajanaiḥ sārdham mukuṭānām ca rāśayaḥ
 samadṛśyanta Pārthasya ratha|mārgesu Bhārata.
 tataḥ kruddhasya Pārthasya ratha|mārgē viśām pate
 a|gamyā|rūpā pṛthivī māṃsa|śoṇita|kardamā.
 bhīrūṇām trāsa|jananī śūrāṇām harṣa|vardhanī
 babhūva Bharata|śreṣṭha Rudraśy' ākrīḍanam yathā.

hatvā tu samare Pārthaḥ sahasre dve paran|tapah
 rathānām sa|varūthānām vidhūmo 'gnir iva jvalan.

14.20 yathā hi bhagavān Agnir jagad dagdhvā car'ācaram
 vidhūmo dṛśyate rājams tathā Pārtho Dhanañjayaḥ.

Drauṇis tu samare dṛṣṭvā Pāṇḍavasya parākramam
 rathen' ātipatākena Pāṇḍavam pratyavārayat.
 tāv ubhau puruṣa|vyāghrau tāv ubhāv dhanvinām varau
 samīyatus tad" ānyonyaṃ paraspara|vadh'|āiṣiṇau.
 tayor āsīn mahā|rāja bāṇa|varṣam su|dāruṇam
 jīmūtayor yathā vṛṣtis tap'ānte Bharata|rṣabha.
 anyonya|spardhinau tau tu śaraiḥ saṃnata|parvabhiḥ
 tataḥśatus tad" ānyonyaṃ śṛṅgābhyām vṛṣabhāv iva.

14.25 tayor yuddham mahā|rāja ciraṃ samam iv' ābhavat
 śastrāṇām saṃgamaś c' āiva ghoras tatr' ābhavat punaḥ.

tato 'rjunam dvādaśabhī rukma|puṅkhaiḥ su|tejanaiḥ
 Vāsudevam ca daśabhir Drauṇir vivyādha Bhārata.
 tataḥ praharṣād Bībhatsur vyākṣipad Gāṇḍivam dhanuḥ
 mānayitvā muhūrtaṃ tu guru|putraṃ mah"āhave.
 vy|śva|sūta|rathaṃ cakre Savyasācī paran|tapah

shafts, axles, thongs, and whips. Piled up on every side, illustrious king, there were fallen heads—still wearing their earrings and turbans—as well as limbs, shoulders, parasols, fans and crowns. In the chariot tracks of the enraged son of Pritha, the earth became inaccessible, O lord of the people, mixed as it was with flesh, blood and mire. Filling heroes with joy and the timid with fear, it seemed like Rudra's playground, O best of Bharatas. 14.15

After destroying two thousand armored chariots in battle, the enemy-slaying Partha resembled a fire that blazed without smoke. Indeed Dhananjaya, the son of Pritha, looked like divine and smokeless Agni after he has incinerated the universe with all its moving and unmoving creatures. 14.20

When the son of Drona saw the Pándava's prowess in battle, he tried to restrain him with his many-flagged chariot. The two tiger-like men and excellent archers attacked one another, each eager to kill the other. The terrible shower of arrows that they fired was like rain pouring from clouds at the end of the summer, bull of the Bharatas. Competing against each other with their straight arrows, best of Bharatas, they tore into one another like bulls with horns. The contest between the two men was long and seemed equal, and there was an awful and continuous clash of weapons, O mighty king. 14.25

The son of Drona then pierced Árvjuna with twelve sharp, gold-feathered arrows and hit Vásu-deva with ten, descendant of Bharata. After showing his respects to the teacher's son for a while in that great battle, Bibhátstu fired his Gandíva bow with delight. Depriving Ashva-tthaman of his

mṛdu|pūrvam tataś c' āinam punaḥ punar atādayat.

hat'|āśve tu rathe tiṣṭhan Droṇa|putras tv ayo|mayam
musalaṁ Pāṇḍu|putrāya cikṣepa parigh'|ōpamam.

14.30 tam āpatantam sahasā hema|paṭṭa|vibhūṣitam
ciccheda saptadhā vīraḥ Pārthaḥ śatru|nibarhaṇaḥ.

sa cchinnaṁ musalaṁ dr̥ṣṭvā Drauṇiḥ parama|kopanaḥ
ādade parighaṁ ghoraṁ nag'|ēndra|śikhar'|ōpamam
cikṣepa c' āiva Pārthāya Drauṇir yuddha|viśāradaḥ.
tam antakam iva kruddhaṁ parighaṁ prekṣya Pāṇḍavaḥ
Arjunas tvarito jaghne pañcabhiḥ sāyak'|ōttamaiḥ.
sa cchinnaḥ patito bhūmau Pārtha|bāṇair mah"|āhave
dārayan pṛthiv'"|indrāṇāṁ manāṁs' īva ca Bhārata.

tato 'parais tribhir bhallair Drauṇim vivyādha Pāṇḍavaḥ.
so 'tividdho balavatā Pārthena su|mah"|ātmanā
n' ākampata tadā Drauṇiḥ pauraṣe sve vyavasthitaḥ.

14.35 Surathaṁ ca tato rājan Bhāradvājaṁ mahā|ratham
avākīrac chara|vrātaiḥ sarva|kṣatrasya paśyataḥ.
tatas tu Suratho 'py ājau Pañcālānāṁ mahā|rathaḥ
rathena megha|ghoṣeṇa Drauṇim ev' ābhyadhāvata.
vikarṣan vai dhanuḥ śreṣṭhaṁ sarva|bhāra|sahaṁ dr̥ḍham
jvalan'|āśi|viṣa|nibhaiḥ śaraiś c' āinam avākīrat.

horses, charioteer and chariot, enemy-destroying Savya-sachin effortlessly* pounded him again and again.

Standing on his horseless chariot, the son of Drona hurled an iron club at the son of Pandu, which was like an iron bar. As the club swiftly flew toward him, decorated with gold cloth, the heroic son of Pritha, that destroyer of enemies, sliced it into seven pieces. 14.30

Filled with intense rage at seeing his severed club, the son of Drona picked up a terrifying mace, which resembled the peak of the king of mountains, and hurled it at the son of Pritha, skilled as he was in warfare. But when Árvjuna, the son of Pandu, saw that mace, which looked like wrathful Death, he quickly destroyed it with five of his best arrows. The mace fell to the ground, cut down by the Partha's arrows in that great battle; as it did so, it seemed to tear apart the hearts of the Káurava kings, descendant of Bharata.

The Pándava then pierced the son of Drona with three spear-headed arrows. But although badly wounded by the mighty and great-spirited son of Pritha, the son of Drona did not flinch and stood by his courage. Under the eyes of all the warriors, he then covered Súratha, that great hero and descendant of Bharad-vaja, with swarms of arrows. Súratha, that great warrior of the Panchálas, then attacked the son of Drona in battle with his thundering chariot. Drawing his excellent bow, which was strong and able to bear every strain, he pelted him with arrows that looked like blazing, poisonous snakes. 14.35

Surathaṃ vīkṣya saṃkruddham āpatantaṃ mahā|ratham
cukopa samare Drauṇir daṇḍ'āhata iv' ōra|gaḥ.
tri|śikhāṃ bhru|kuṭīm kṛtvā sṛkkinī parisamlihan
udvīkṣya Surathaṃ roṣād dhanur|jyām avasṛjya ca
mumoca tīkṣṇaṃ nārācaṃ Yama|daṇḍ'ōpama|dyutim.

14.40 sa tasya hṛdayaṃ bhittvā praviveś' ātivegitaḥ
Śakr'āśanir iv' ōtsṛṣṭo vidārya dharaṇī|talam.
tataḥ sa patito bhūmau nārācena samāhataḥ
vajreṇa ca yathā śṛṅgaṃ parvatasya vidīryataḥ.
tasmin vinihate vīre Droṇa|putraḥ pratāpavān
āruroha rathaṃ tūrṇaṃ tam eva rathināṃ varaḥ.

tataḥ sajjo mahā|rāja Drauṇir āhava|dur|madāḥ
Arjunaṃ yodhayām āsa Saṃśaptaka|vṛto raṇe.
tatra yuddhaṃ mahac c' āsīd Arjunasya paraiḥ saha
madhyaṃ|dina|gate sūrye Yama|rāṣṭra|vivardhanam.
14.45 tatr' āścaryam apaśyāma drṣṭvā teṣāṃ parākramam
yad eko yugapad vīrān samayodhayad Arjunaḥ.
vimardaḥ su|mahān āsīd ekasya bahubhiḥ saha
Śata|krator yathā pūrvaṃ mahatyā daitya|senayā.

SAÑJAYA uvāca:

15.1 DURYODHANO mahā|rāja Dhṛṣṭadyumnaś ca Pārṣataḥ
cakratuḥ su|mahad yuddhaṃ śara|śakti|samākulam.
tayor āsan mahā|rāja śara|dhārāḥ sahasraśaḥ
ambu|dānāṃ yathā kāle jala|dhārāḥ samantataḥ.
rājā ca Pārṣataṃ viddhvā śaraiḥ pañcabhir āsu|gaiḥ

SHALYA'S DEATH

When he saw Súratha, that great warrior, rushing furiously toward him, the son of Drona became filled with rage on the battlefield, like a snake hit by a stick. Furrowing his forehead into three lines and licking the corners of his mouth, he glared at Súratha with anger. Letting go of his bowstring, he then released a sharp, iron arrow, which glistened like Yama's staff. The arrow tore through Súratha's heart and entered the earth with great speed, splitting it like a thunderbolt hurled by Shakra. Struck by the arrow, Súratha fell to the ground, ripped apart like a mountain peak that has been smashed by a thunderbolt. At the death of that hero, the glorious son of Drona—that best of charioteers—then quickly climbed onto Súratha's chariot. 14.40

Armed and surrounded by the Samsháptakas, the invincible son of Drona then fought against Árvjuna, Your Majesty. Under the midday sun, there was then a huge battle between Árvjuna and his enemies, which swelled Yama's kingdom. As we watched the courage of those men, it was a wonder for us to see how Árvjuna simultaneously fought against all the heroes on his own. It was an enormous conflict of one man against many, just as in the past when Indra of a hundred sacrifices fought against the huge army of the demons. 14.45

SÁNJAVA said:

THEN, YOUR Majesty, Dur-yódhana and Dhrishta-dyumná, the grandson of Prishata, fought a huge battle that teemed with arrows and spears. Both heroes, great king, fired thousands of streams of arrows, just as clouds pour torrents of rain in every direction in monsoon. With five swift arrows, King Dur-yódhana pierced the grandson of 15.1

Droṇa|hantāram ugr'êṣum punar vivyādha saptabhiḥ.
Dhr̥ṣṭadyumnas tu samare balavān dṛḍha|vikramah
saptatyā viśikhānām vai Duryodhanam apīḍayat.

15.5 pīḍitaṃ vīkṣya rājānaṃ sodaryā Bharata'r̥ṣabha
mahatyā senayā sārdham parivavruḥ sma Pārṣatam.
sa taiḥ parivṛtaḥ śūraḥ sarvato 'tirathair bhr̥śam
vyacarat samare rājan darśayann astra|lāghavam.

Śikhāṇḍī Kṛtavarmānaṃ Gautamaṃ ca mahā|ratham
Prabhadrakaiḥ samāyukto yodhayām āsa dhanvinau.
tat' āpi su|mahad yuddham ghora|rūpaṃ viśaṃ pate
prāṇān samtyajatāṃ yuddhe prāṇa|dyūt'ābhidevane.

Śalyaḥ sāyaka|varṣāṇi vimuñcan sarvato|diśam
Pāṇḍavān pīḍayām āsa sa|Sātyaki|Vṛkodarān

15.10 tathā tau tu yamau yuddhe Yama|tulya|parākramau
yodhayām āsa rāj'ēndra vīryeṇ' āstra|balena ca.
Śalya|sāyaka|nunnānām Pāṇḍavānām mahā|mṛdhe
trātāram n' ābhyagacchanta ke cit tatra mahā|rathāḥ.

tatas tu Nakulaḥ śūro Dharma|rāje prapīḍite
abhidudrāva vegena mātulaṃ mātṛ|nandanah.
saṃchādya samare vīraṃ Nakulaḥ para|vīra|hā
vivyādha c' āinaṃ daśabhiḥ smayamānaḥ stan'āntare,
sarva|pārasavair bāṇaiḥ karmāra|parimārjitaiḥ
svarna|puñkhaiḥ śilā|dhautair dhanur|yantra|pracoditaiḥ.

Prishata—that slayer of Drona who fires fierce shafts—and then struck him again with seven more. But Dhrishta-dyumna—mighty and courageous in battle—bombarded Dur-yódhana with seventy arrows.

When they saw their king being attacked, Dur-yódhana's brothers surrounded the grandson of Prishata with a great force, bull of the Bharatas. But although completely surrounded on every side by those superior warriors, heroic Dhrishta-dyumna began to rampage in battle, Your Majesty, displaying his agility in weaponry. 15.5

With the support of the Prabhádrakas, Shikhándin then fought against two archers: Krita-varman and the great warrior Kripa, the descendant of Gótama. There, too, the battle was huge and terrible, lord of the people, as men sacrificed their lives in war. It was like a game of dice, in which life was the stake.

Firing showers of arrows in every direction, Shalya battered the Pándavas, including Sátyaki and Vrikódara. With the force of his weaponry, O king of kings, he also vigorously fought against the Pándava twins, who were as strong as Yama in battle.* None of the great warriors among the Pándavas could find a protector, ravaged as the Pándavas were by Shalya's arrows in that great battle. 15.10

When the King of Righteousness was being assailed by Shalya, heroic Nákula—that delight of his mother—swiftly charged against his uncle. Covering the hero with arrows in battle, Nákula, that destroyer of enemy men, wounded Shalya with ten shafts in the center of his chest, smiling as he did so. Propelled by his bow, those gold-feathered and stone-cleansed shafts had been polished by a blacksmith and

- 15.15 Śalyas tu pīḍitas tena svasrīyeṇa mah”|ātmanā
 Nakulaṃ pīḍayām āsa patribhir nata|parvabhiḥ.
 tato Yudhiṣṭhiro rājā Bhīmaseno ’tha Sātyakiḥ
 Sahadevaś ca Mādreyo Madra|rājam upādravan.
 tān āpatata ev’ āsu pūrayāṇān ratha|svanaiḥ
 diśaś ca vidiśaś c’ āiva kampayānāṃś ca medinīm
 prati|jagrāha samare senā|patir a|mitra|jit.
 Yudhiṣṭhiraṃ tribhir viddhvā Bhīmasenaṃ ca pañcabhiḥ
 Sātyakiṃ ca śaten’ ājau Sahadevaṃ tribhiḥ śaraiḥ.
 tatas tu sa|saraṃ cāpaṃ Nakulasya mah”|ātmanaḥ
 Madr’|ēśvaraḥ kṣura|preṇa tadā mārīṣa cicchede.
 tad aśīryata vicchinnaṃ dhanuḥ Śalyasya sāyakaiḥ.
- 15.20 ath’ ānyad dhanur ādāya Mādrī|putro mahā|rathaḥ
 Madra|rāja|rathaṃ tūrṇaṃ pūrayām āsa patribhiḥ.
 Yudhiṣṭhiras tu Madr’|ēśaṃ Sahadevaś ca mārīṣa
 daśabhir daśabhir bāṇair urasy enam avidhyatām.
 Bhīmasenas tu taṃ ṣaṣṭyā Sātyakir daśabhiḥ śaraiḥ
 Madra|rājam abhidrutya jaghnatuḥ kaṅka|patribhiḥ.
 Madra|rājas tataḥ kruddhaḥ Sātyakiṃ navabhiḥ śaraiḥ
 vivyādha bhūyaḥ saptatyā śarāṇāṃ nata|parvaṇām.
 ath’ āsya sa|saraṃ cāpaṃ muṣṭau ciccheda mārīṣa
 hayāṃś ca caturaḥ saṃkhye preṣayām āsa mṛtyave.
- 15.25 virathaṃ Sātyakiṃ dr̥ṣṭvā Madra|rājo mahā|rathaḥ
 viśikhānām śaten’ āinaṃ ājaghāna samantataḥ.
 Mādrī|putrau ca saṃrabdhau Bhīmasenaṃ ca Pāṇḍavam

were entirely made of iron. But although besieged in this way by his heroic nephew, Shalya bombarded Nákula with his straight arrows. 15.15

King Yudhi-shthira, Bhima-sena, Sátyaki and Saha-deva, the son of Madri, then charged against the king of the Madras. But, as they attacked swiftly, filling all the major and minor directions with the rumble of their chariots and making the earth tremble, Shalya—that enemy-conquering general—confronted them in battle. He pierced Yudhi-shthira with three arrows in battle, Bhima-sena with five, Sátyaki with a hundred and Saha-deva with three. Then, my lord, with a razor-edged arrow, the king of the Madras sliced through the shaft-bearing bow of heroic Nákula. The bow shattered, severed by Shalya's arrows.

But the son of Madri, that great warrior, took up another bow and quickly filled the king of the Madras' chariot with arrows. Yudhi-shthira and Saha-deva also wounded the king of the Madras with ten arrows each in the chest, my lord. Charging against the king of the Madras, Bhima-sena too struck Shalya with sixty heron-feathered arrows, while Sátyaki hit him with ten. 15.20

Enraged, the king of the Madras pierced Sátyaki with nine arrows and then once more with seventy straight shafts. He then severed Sátyaki's arrow-bearing bow at the handle and sent his four horses to their death in the battle, my lord. When the king of the Madras saw that Sátyaki was deprived of his chariot, that great warrior struck him on all sides with a hundred shafts. He then wounded the two furious sons of Madri, the Pándava Bhima-sena, and Yudhi-shthira with ten arrows, descendant of Kuru. It was a wonder for us to see 15.25

Yudhiṣṭhiram ca Kauravya vivyādha daśabhiḥ śaraiḥ.
tatr' ādbhutam apaśyāma Madra|rājasya pauruṣam
yad enaṃ sahitāḥ Pārthā n' ābhyavartanta saṃyuge.

ath' ānyam ratham āsthāya Sātyakiḥ satya|vikramah
pīditān Pāṇḍavān dr̥ṣṭvā Madra|rāja|vaśam gatān
abhidudrāva vegena Madrāṇām adhipam balāt.
āpatantaṃ ratham tasya Śalyaḥ samiti|śobhanaḥ
pratyudyayau rathen' āiva matto mattam iva dvipam.

15.30 sa saṃnipātas tumulo babhūv' ādbhuta|darśanaḥ
Sātyakeś c' āiva sūrasya Madrāṇām adhipasya ca
yādr̥śo vai purā vṛttaḥ Śambar'|ā|mara|rājayoḥ.

Sātyakiḥ prekṣya samare Madra|rājam avasthitam
vivyādha daśabhir bāṇais «tiṣṭha tiṣṭh' ēti» c' ābravīt.
Madra|rājas tu su|bhṛṣam viddhas tena mah"ātmanā
Sātyakiṃ prativivyādha citra|pūnkhaiḥ śitaiḥ śaraiḥ.
tataḥ Pārthā mah"ēṣv|āsāḥ Sātvat'|ābhiṣṭam nṛ|pam
abhyavartan rathais tūrṇam mātulam vadha|kāṅkṣayā.

tata āsīt parāmarḍas tumulaḥ śoṇit'|ōḍakah
sūrāṇām yudhyamānānām siṃhānām iva nardatām.

15.35 teṣāṃ āsīn mahā|rāja vyadhikṣepaḥ paras|param
siṃhānām āmiṣ'|ēpsūnām kūjatām iva saṃyuge.
teṣāṃ bāṇa|sahasr'|āughair ākīrṇā vasu|dh" ābhavat
antar|ikṣam ca sahasā bāṇa|bhūtam abhūt tadā.
śar'|āndha|kāram sahasā kṛtam tena samantataḥ

the courage of the king of the Madras, as, even collectively, the sons of Pritha were unable to overwhelm him.

Sátyaki—whose strength lies in truth—ascended another chariot. At the sight of the Pándavas being besieged and dominated by the king of the Madras, he charged with power and speed against the Madra lord. But Shalya, that ornament of councils, advanced with his own chariot against Sátyaki's charging vehicle, like one frenzied elephant confronting another. There was then a tumultuous conflict, 15.30 incredible to see, between heroic Sátyaki and the king of the Madras; it was like a battle in the past between Shámbara and the king of the gods.

Sátyaki glared at the king of the Madras as he stood his ground on the battlefield and pierced him with ten arrows, shouting: "Stay still! Stay still!" But although severely wounded by that hero, the king of the Madras shot Sátyaki back with his sharp arrows, which were adorned with many-colored feathers. Eager to kill their uncle, the sons of Pritha—great archers that they were—then swiftly attacked King Shalya with their chariots after he had been assailed by the Sátvata warrior.*

There was then a tumultuous carnage, in which blood flowed like water, as the heroes fought one another like roaring lions. They battled against one another like bellowing lions that compete for meat in a fight, Your Majesty. 15.35 The earth became strewn with heaps of thousands of the men's shafts, and the sky turned instantly into arrows. A sudden darkness arose on all sides because of the arrows that those heroes fired; it was as if a shadow had been cast from the clouds. The directions glowed with shimmering,

abhra|cchāy” ēva saṁjajñe śarair muktair mah”|ātmabhiḥ.
tatra rājan śarair muktair nirmuktair iva panna|gaiḥ
svarṇa|puṅkhaiḥ prakāśadbhir vyarocanta diśas tadā.

tatr’ ādbhutaṁ paraṁ cakre Śalyaḥ śatru|nibarhaṇaḥ
yad ekaḥ samare śūro yodhayām āsa vai bahūn.

- 15.40 Madra|rāja|bhuj’|ôtsrṣṭaiḥ kaṅka|barhiṇa|vājitaḥ
saṁpatadbhiḥ śarair ghorair avākīryata medinī.
tatra Śalya|rathaṁ rājan vicarantaṁ mah”|āhave
apaśyāma yathā pūrvaṁ Śakrasy’ āsura|saṁkṣaye.

SAÑJAYA uvāca:

- 16.1 TATAḤ SAINYĀS tava vibho Madra|rāja|puraskṛtāḥ
punar abhyadravan Pārthān vegena mahatā raṇe.
pīḍitās tāvakāḥ sarve pradhāvanto raṇ’|ôtkṛtāḥ
kṣaṇena c’ āiva Pārthāṁs te bahutvāt samaloḍayan.
te vadhyamānāḥ samare Pāṇḍavā n’ āvatasthire
nivāryamāṇā Bhīmena paśyatoḥ Kṛṣṇayos tadā.

tato Dhanañjayaḥ kruddhaḥ Kṛpaṁ saha pad’|ānugaiḥ
avākīrac char’|āugheṇa Kṛtavarmāṇam eva ca.

- 16.5 Śakuniṁ Sahadevas tu saha|sainyam avākīrat
Nakulaḥ pārśvataḥ sthitvā Madra|rājam avaiḥṣata.
Draupadeyā nar’|ēndrāṁs ca bhūyiṣṭhān samavārayan
Droṇa|putraṁ ca Pāñcālyāḥ Śikhaṇḍī samavārayat.
Bhīmasenas tu rājānaṁ gadā|pāṇir avārayat
Śalyaṁ tu saha sainyena Kuntī|putro Yudhiṣṭhiraḥ.

gold-feathered shafts, which were released like snakes that had shed their skin, Your Majesty.

Shalya, that destroyer of enemies, then performed another wonder as he heroically fought in battle, one against many. The earth was covered with the terrifying, hurtling arrows that the king of the Madras fired and that were heron- and peacock-feathered. We watched Shalya's chariot ram- 15.40
page in that great war, Your Majesty, just as Shakra's chariot did in the past in his battle against the demons.

SÁNJAYA said:

THEN, MY LORD, your troops once again charged with 16.1
great force against Pritha's sons in battle, led by the king of the Madras. Although they were under attack, your men all rushed forward—drunk with war—and, by the strength of their numbers, instantly threw the Parthas into disarray. The two Krishnas watched as the Pándava soldiers were unable to hold their ground as they were slaughtered in battle, even though Bhima tried to restrain them.

Enraged, Dhanan-jaya then covered Krita-varman, Kripa and Kripa's followers with a swarm of arrows. Saha-deva 16.5
pelted Shákuni and his troops, while Nákula stood at Saha-deva's flank and glared at the king of the Madras. The sons of Dráupadi held off numerous kings, while the Panchála hero Shikhándin restrained the son of Drona. Brandishing his mace, Bhima-sena ward off King Dur-yódhana, while Yudhi-shthira, the son of Kunti, repelled Shalya and his army.

tataḥ samabhavat sainyaṁ saṁsaktaṁ tatra tatra ha
tāvakānāṁ pareṣāṁ ca saṁgrāmeṣv aṇivartinām.
tatra paśyāmy ahaṁ karma Śalyasy' ātimahad raṇe
yad ekaḥ sarva|sainyāni Pāṇḍavānām ayodhayat.

16.10 vyadṛśyata tadā Śalyo Yudhiṣṭhira|samīpataḥ
raṇe candramaso 'bhyāśe śanaiś|cara iva grahaḥ.
pīḍayitvā tu rājānaṁ śarair āśī|viṣ'|ōpamaiḥ
abhyadhāvat punar Bhīmaṁ śara|varṣair avākirat.
tasya tal lāghavaṁ dṛṣṭvā tath" āiva ca kṛt'|āstratām
apūjayann anīkāni pareṣāṁ tāvakāni ca.

pīḍyamānās tu Śalyena Pāṇḍavā bhṛṣa|vikṣatāḥ
prādravanta raṇaṁ hitvā krośamāne Yudhiṣṭhire.
vadhyamāneṣv anīkeṣu Madra|rājena Pāṇḍavaḥ
a|marṣa|vaśam āpanno dharma|rājo Yudhiṣṭhiraḥ.
tataḥ pauruṣam āsthāya Madra|rājam atāḍayat.

16.15 jayo v" āstu vadho v" ēti kṛta|buddhir mahā|rathaḥ
samāhūy' ābravīt sarvān bhrātṛn Kṛṣṇaṁ ca Mādhavam:

«Bhīṣmo Droṇaś ca Karṇaś ca ye c' ānye pṛthivi|kṣitaḥ
Kaurav'|ārthe parākṛāntāḥ saṁgrāme nidhanaṁ gataḥ.
yathā|bhāgaṁ yath" |ōtsāhaṁ bhavantaḥ kṛta|pauruṣāḥ.
bhāgo 'vaśiṣṭa eko 'yaṁ mama Śalyo mahā|rathaḥ.

so 'ham adya yudhā jetum āśaṁse Madrak'|ādhipam
tatra yan mānasaṁ mahyaṁ tat sarvaṁ nigadāmi vaḥ.

All over the battlefield, your army and the enemy troops engaged in war, neither side willing to flee the conflict. I then saw Shalya perform an enormous feat in battle, as he alone fought against all the Pándava troops. Standing close to Yudhi-shthira on the battlefield, Shalya resembled the planet Saturn near the moon. Bombarding King Yudhi-shthira with shafts that were like poisonous snakes, he charged forward again and covered Bhima with showers of arrows. At the sight of Shalya's agility and his dexterity with weapons, your troops and the enemy both applauded him. 16.10

Pounded by Shalya, the heavily wounded Pándava troops ran away and fled the battlefield, despite Yudhi-shthira's shouts. As his troops were slaughtered by the king of the Madras, the King of Righteousness—that Pándava Yudhi-shthira—became overwhelmed with fury. Applying his courage, he began to besiege the king of the Madras. Determined to win victory or die, the great warrior then summoned all his brothers, as well as Krishna, the Mádhava, and said: 16.15

“Bhishma, Drona, Karna and other kings have all shown their valor for the Káuravas' cause and have died in battle. You, too, have shown your courage, each according to your share and with your individual vigor. Mine is the one share that remains. That share is the great warrior Shalya.

Today I aim to kill the king of the Madras in battle! Let me tell you everything that I have in mind for the task.

cakra|rakṣāv imau vīrau mama Mādravatī|sutau
aljeyau Vāsaven' āpi samare sūra|saṃmatau.

16.20 sādhv imau mātulaṃ yuddhe kṣātra|dharmā|puraskṛtau
mad|arthe pratiyudhyetām mām'|ār hau satya|saṃgarau!
mām vā Śalyo raṇe hantā

taṃ v" āham! bhadram astu vaḥ!

iti satyām imām vāñīm

loka|vīrā nibodhata!

yotsye 'haṃ mātulen' ādya kṣātra|dharmeṇa pārvivāḥ
svam aṃsaṃ abhisandhāya vijayāy' ètarāya ca.

tasya me 'py adhikaṃ śāstraṃ sarv'|ôpakaraṇāni ca
saṃsajjantu rathe kṣipraṃ śāstravad ratha|yojakāḥ.
Śaineयो दक्षिणं चक्रं धृष्टद्युम्नस तath" ôttaram.
pr̥ṣṭha|gopo bhavatv adya mama Pārtho Dhanañjayaḥ.

16.25 puraḥ|saro mam' ādy' āstu Bhīmaḥ śāstra|bhṛtām varaḥ
evam abhyadhikaḥ Śalyād bhaviṣyāmi mahā|mṛdhe!»

evam uktās cakrus tadā sarve rājñāḥ priy'|āiṣiṇāḥ.
tataḥ praharṣaḥ sainyānām punar āsīt tadā mṛdhe
Pañcālānām Somakānām Matsyānām ca viśeṣataḥ.

pratiñām tām tadā rājā kṛtvā Madr'|ēsaṃ abhyayāt.
tataḥ śaṅkhāṃś ca bherīś ca śataśaś c' āiva puṣkalān
avādayanta Pañcālāḥ siṃha|nādāṃś ca nedire.

SHALYA'S DEATH

The two heroic sons of Mádravati will protect my chariot wheels. Even Vásaava could not defeat them in battle, such is their reckoning as heroes. Let these two good and respectable men, who honor the warrior code and are true to their vows, fight against their uncle for my cause! 16.20

Either Shalya will kill me in battle or I will kill him. Blessings be to you! Listen to my words of truth, heroes of the world!

Today, O kings, I will attend to my own share, whether the result be victory or defeat, and I will fight against my uncle in accord with the warrior code.

Let the chariot-workers quickly and skillfully supply my chariot with more weapons and implements of every kind than Shalya has. Sátyaki, the grandson of Shini, should protect my right wheel and Dhrishta-dyumna my left. Dhananjaya, the son of Pritha, should today protect my rear and Bhima, that best of warriors, should today fight in front of me. In this way I will be superior to Shalya in the great battle!" 16.25

Addressed in this way and wishing to favor the king, they all did as they were instructed. The troops then once more became joyful in that battle, especially the Panchálas, Sómakas and Matsyas.

After King Yudhi-shthira had made this vow, he attacked the ruler of the Madras. At this, the Panchálas shouted lion-roars and played hundreds of loud conches and drums.

te 'bhyadhāvanta saṃrabdhā Madra|rājaṃ tarasvinam
mahatā harṣa|jen' ātha nādena Kuru|puṇ|gavāḥ,
hrādena gaja|ghaṇṭānām śaṅkhānām ninadena ca
tūrya|śabdena mahatā nādayantaś ca medinīm.

- 16.30 tān pratyagr̥hṇāt putras te Madra|rājaś ca vīryavān
mahā|meghān iva bahūñ śailāv ast'ōdayāv ubhau.
Śalyas tu samara|ślāghī Dharma|rājam arin|damam
vavarṣa śara|varṣeṇa Śambaram Maghavā iva.*
tath" āiva Kuru|rājo 'pi pragr̥hya ruciraṃ dhanuḥ
Droṇ'ōpadeśān vividhān darśayāno mahā|manāḥ.
vavarṣa śara|varṣāṇi citraṃ laghu ca su|ṣṭhu ca
na c' āsya vivaraṃ kaś cid dadarśa carato raṇe.

tāv ubhau vividhair bāṇais tataḥkṣāte paras|param
śārdūlāv āmiṣa|prepsū parākrāntāv iv' āhave.

- 16.35 Bhīmas tu tava putreṇa yuddha|śauṇḍena saṃgataḥ
Pāñcālyah Sātyakiś c' āiva Mādrī|putrau ca Pāṇḍavau
Śakuni|pramukhān vīrān pratyagr̥hṇan samantataḥ.
tad" āsīt tumulaṃ yuddham punar eva jay'|āiṣiṇām
tāvakānām pareṣāṃ ca rājan dur|mantrite tava.

Duryodhanas tu Bhīmasya śareṇ' ānata|parvaṇā
cicchad' ādiśya saṃgrāme dhvajam hema|pariṣkṛtam.
sa kiṅkiṇīka|jālena mahatā cāru|darśanaḥ
papāta ruciraḥ saṃkhye Bhīmasenasya paśyataḥ.
punaś c' āsya dhanuś citraṃ gaja|rāja|kar'ōpamam
kṣureṇa śita|dhāreṇa pracakarta nar'|ādhipaḥ.

SHALYA'S DEATH

The bull-like Kurus then furiously charged against the ardent king of the Madras with a great shout of joy. As they did so, they made the earth resound with the jangling of elephant-bells, the blare of conches, and the vast noise of musical instruments.

Your son and the mighty king of the Madras confronted these men, like two mountains in the west and east blocking a mass of large clouds. Shalya, proud in battle, poured a shower of arrows over the enemy-taming King of Righteousness, just as Mághavat once did against Shámbara. Likewise, the king of the Kurus took up a beautiful bow and proudly displayed the various skills he had been taught by Drona. Nimble and with ease, Dur-yódhana fired various showers of arrows and no one could find a weakness in him as he rampaged in battle. 16.30

Shalya and Yudhi-shthira tore into one another with numerous arrows, like brave tigers in a battle that are hungry for meat. Bhima fought against your son, who was drunk with war, while the Panchálan Sátyaki and the two Pándava sons of Madri confronted on every side the heroes that were led by Shákuni. Because of your bad advice, Your Majesty, your troops and the enemy once again engaged in a turbulent battle, both sides eager for victory. 16.35

In that battle, Dur-yódhana aimed at Bhima's gilded banner and split it with a straight arrow. Under Bhima-sena's very eyes, the beautiful, glistening banner fell in the battle, adorned with a large mesh of bells. With a sharp, razor-edged arrow, the king also sliced through Bhima's splendid bow, which resembled an elephant's trunk. But although his bow was severed, ardent Bhima strode forward and pierced 16.40

16.40 sa cchinna|dhanvā tejasvī ratha|śaktyā sutam̐ tava
bibhed' ōrasi vikramya; sa rath'|ōpastha āviśat.

tasmin moham anuprāpte punar eva Vṛkodarah
yantur eva śiraḥ kāyāt kṣura|preṇ' āharat tadā.
hata|sūtā hayās tasya ratham ādāya Bhārata
vyadravanta diśo rājan. hā|hā|kāras tad" ābhavat.

tam abhyadhāvat trāṇ'|ārthaṃ Droṇa|putro mahā|rathaḥ
Kṛpās ca Kṛtavarmā ca putraṃ te 'pi parīpsavaḥ.
tasmin vilulite sainye trastās tasya pad'|ānugāḥ.
Gaṇḍīva|dhanvā visphārya dhanus tān ahanac charaiḥ.

16.45 Yudhiṣṭhira tu Madr'|ēśam abhyadhāvad a|marṣitaḥ
svayaṃ sannodayann aśvān danta|varṇān manojjavān.
tatr' āścaryam apaśyāma Kuntī|putre Yudhiṣṭhira
purā bhūtvā mṛdur dānto yat tadā dāruṇo 'bhavat.
vivṛt'|ākṣas ca Kaunteyo vepamānās ca manyunā
ciccheda yodhān niśitaiḥ śaraiḥ śata|sahasraśaḥ.
yāṃ yāṃ pratyudyayau senām

tām tām jyeṣṭhaḥ sa Pāṇḍavaḥ
śarair apātayad rājan

girīn vajrair iv' ōttamaiḥ.
s'|āśva|sūta|dhvaja|rathān rathinaḥ pātayan bahūn
akrīḍad eko balavān pavanas toya|dān iva.

16.50 s'|āśv'|ārohāṃś ca tura|gān pattīmś c' āiva sahasradhā
vyapothayata saṃgrāme kruddho Rudraḥ paśūn iva.

your son in the chest with his chariot-spear. Dur-yódhana then collapsed on his chariot platform.

While Dur-yódhana was unconscious, Vrikódara then also chopped off the head of Dur-yódhana's charioteer with a razor-edged arrow. At the death of their charioteer, Dur-yódhana's horses fled in every direction, taking the chariot with them, descendant of Bharata. Your soldiers then cried out in distress, Your Majesty.

Kripa, Krita-varman and the son of Drona—that great warrior—then chased after the chariot in order to save it and rescue your son. Dur-yódhana's army fell into disarray and his followers became terrified. The bearer of the Gandíva then drew his bow and began to annihilate the troops with his arrows.

Driving on his horses by himself—which were white as 16.45
ivory and swift as thought—Yudhi-shthira then attacked the king of the Madras in a frenzy. It was a wonder to see Yudhi-shthira, the son of Kunti, become so brutal when previously he had been so mild and restrained. Rolling his eyes and shaking with fury, the son of Kunti gored your soldiers with hundreds and thousands of sharp arrows. With his shafts, the eldest son of Pandu brought down every regiment that he attacked, as if he were toppling mountains with massive thunderbolts. Destroying hordes of charioteers, steeds, drivers, banners and chariots, mighty Yudhi-shthira played with his enemies on his own, like the wind plays with clouds. Like Rudra destroying creatures in a rage, 16.50
so he pummeled thousands of horses, cavalrymen and foot soldiers in battle.

śūnyam āyodhanaṃ kṛtvā śara|varṣaiḥ samantataḥ
abhyadravata Madr'|ēśaṃ «tiṣṭha Śaly' ēti» c' ābravīt.
tasya tac caritaṃ dṛṣtvā saṃgrāme bhīma|karmaṇaḥ
vitresus tāvakāḥ sarve. Śalyas tv enaṃ samabhyayāt.

tatas tau bhṛṣa|saṃkruddhau pradharmāya salil'|ōdbhavau
samāhūya tad" ānyonyaṃ bhartsayantau samīyatuḥ.

Śalyas tu śara|varṣeṇa pīḍayām āsa Pāṇḍavam.
Madra|rājaṃ tu Kaunteyaḥ śara|varṣair avākīrat.

16.55 adṛśyetāṃ tadā rājan kaṅka|patribhir ācitau
udbhinna|rudhirau śūrau Madra|rāja|Yudhiṣṭhirau.
puṣpitaḥ śuśubhāte vai vasante kiṃśukau yathā
dīpyamānau mah" |ātmānau prāṇa|dyūtena dur|madau.
dṛṣtvā sarvāṇi sainyāni n' ādhyavasyaṃs tayor jayam.
hatvā Madr'|ādhipaṃ Pārtho bhokṣyate 'dya vasun|dharām,
Śalyo vā Pāṇḍavaṃ hatvā dadyād Duryodhanāya gām
it' īva niścayo n' ābhūd yodhānāṃ tatra Bhārata.

pradakṣiṇam abhūt sarvaṃ Dharma|rājasya yudhyataḥ.
tataḥ śara|śataṃ Śalyo mumoc' ātha Yudhiṣṭhire
dhanuś c' āsya śīt'|āgreṇa bāṇena nirakṛntata.

16.60 so 'nyat kārmukam ādāya Śalyaṃ śara|śatais tribhiḥ
avidhyat kārmukam c' āsya kṣureṇa nirakṛntata.
ath' āsya nijaghān' āśvāmś caturo nata|parvabhiḥ

SHALYA'S DEATH

After he had emptied the entire battlefield with his showers of arrows, Yudhi-shthira attacked the king of the Madras, shouting, "Stay still, Shalya!" Your troops all became terrified when they saw the awful feats that Yudhi-shthira performed in battle. Shalya, however, attacked Yudhi-shthira.

Filled with violent rage, the two heroes blew their conch shells and challenged one another. They then clashed, abusing each other as they did so.

Shalya bombarded the Pándava with a shower of arrows. But the son of Kunti enveloped the king of the Madras with showers of shafts. The king of the Madras and Yudhi-shthira—both of them heroes—were seen covered with heron-feathered arrows and spurting blood. Invincible in that contest for life, those radiant heroes looked as glorious as flowering *kim-shuka* trees in the spring. 16.55

As the soldiers all watched, none of them could determine which warrior would win. None could decide, descendant of Bharata, whether the son of Pritha would kill the king of the Madras and enjoy the earth that day, or whether Shalya would kill the Pándava and hand over the earth to Dur-yódhana.

Everyone stood to the left of the King of Righteousness as he fought.

Shalya then fired a hundred shafts at Yudhi-shthira and sliced through his bow with a sharp-pointed arrow. Yudhi-shthira, however, took up another bow, pierced Shalya with three hundred shafts, and then cut through Shalya's bow with a razor-tipped arrow. With his straight shafts, he then killed Shalya's four horses and slaughtered both of Shalya's 16.60

dvābhyām atīṣīt' | āgrābhyām ubhau tu pārṣṇi | sārathī.
tato 'sya dīpyamānena pītena niṣītena ca
pramukhe vartamānasya bhallen' āpāharad dhvajam.

tataḥ prabhagnaṃ tat sainyaṃ

Dauryodhanam arin | dama.

tato Madr' | ādhipaṃ Drauṇir

abhyadhāvat tathā | kṛtaṃ

āropya c' āinaṃ sva | rathe

tvaramāṇaḥ pradudruve.

muhūrtam iva tau gatvā nardamāne Yudhiṣṭhire

sthitvā tato Madra | patir anyam syandanam āsthitaḥ.

16.65 vidhivat kalpitaṃ śubhraṃ mah' | āmbu | da | ninādinam
sajja | yantr' | ōpakaraṇam dviṣatām loma | harṣaṇam.

SAÑJAYA uvāca:

17.1 ATH' ÂNYAD dhanur ādāya balavān vegavattaram
Yudhiṣṭhiram Madra | patir bhittvā siṃha iv' ānadat.
tataḥ sa śara | varṣeṇa Parjanya iva vṛṣṭi | mān
abhyavarṣad a | mey' | ātmā kṣatriyaṃ kṣatriya' | rṣabhaḥ.
Sātyakiṃ daśabhir viddhvā Bhīmasenaṃ tribhiḥ śaraiḥ
Sahadevaṃ tribhir viddhvā Yudhiṣṭhiram apīdayat.
tāṃs tān anyān mah' | ṣv | āsān s' | āsvān sa | ratha | kūbarān
ardayām āsa viśikhair ulkābhir iva kuñjarān.

17.5 kuñjarān kuñjar' | ārohān āsvān aśva | prayāyinaḥ
rathāṃś ca rathibhiḥ sārdaṃ jaghāna rathināṃ varaḥ.
bāhūṃś ciccheda tarasā s' | āyudhān ketanāni ca.
cakāra ca mahīm yodhais tīrṇāṃ vedīm kuśair iva.

SHALYA'S DEATH

rear-charioteers with two very sharp-pointed arrows. While Shalya was standing in front of him, Yudhi-shthira then struck down his banner with a copper, spear-headed arrow, which glistened and was sharp.

Dur-yódhana's army then broke up, tamer of enemies. At this, the son of Drona rushed toward the king of the Madras and, taking him onto his own chariot, swiftly sped away. After they had driven for only a while, Yudhi-shthira roared out loud. The ruler of the Madras then stopped and climbed onto another chariot. Expertly built and equipped 16.65 with every type of implement, the splendid chariot roared like a great thundercloud, bringing horror to its enemies.

SÁNJAYA said:

THE MIGHTY lord of the Madras then took up another, 17.1 swifter bow and roared like a lion after piercing Yudhi-shthira. Like Parjánya pouring rain, that bull of the kshatriyas—infinite in spirit—rained a shower of arrows over the warrior. Wounding Sátyaki with ten arrows and Bhima-sena with three, he pierced Saha-deva with three more and bombarded Yudhi-shthira. As if he were tormenting elephants with firebrands, Shalya then besieged various other archers, horses and chariot-shafts with his arrows.

Elephants and elephant-riders, horses and horsemen, 17.5 chariots and chariot-drivers were all slaughtered by that best of charioteers. With speed, Shalya sliced through arms that wielded weapons and through banners, too. As if strewing an altar with *kusha* grass, he covered the earth with soldiers.

tathā tam ari|sainyāni ghnantaṃ mṛtyum iv' Āntakam
parivavrur bhṛṣaṃ kruddhāḥ Pāṇḍu|Pañcāla|Somakāḥ.
taṃ Bhīmasenaś ca Śineś ca naptā

Mādryās ca putrau puruṣa|pravīrau
samāgataṃ bhīma|balena rājñā
paryāpur anyonyam ath' āhvayantaḥ.
tatas tu sūrāḥ samare nar'|ēndra
nar'|ēśvaraṃ prāpya yudhāṃ variṣṭham
āvārya c' āinaṃ samare nṛ|vīrā
jaghnuḥ śaraiḥ patribhir ugra|vegaiḥ.

17.10 samrakṣito Bhīmasenena rājā

Mādrī|sutābhyām atha Mādhavena
Madr'|ādhipaṃ patribhir ugra|vegaiḥ
stan'|āntare Dharma|suto niḥjaghe.
tato raṇe tāvakānāṃ rath'|āughāḥ
samīkṣya Madr'|ādhipatiṃ śar'|ārtam
paryāvavruḥ pravarās te su|sajjā
Duryodhanasy' ānumate purastāt.
tato drutaṃ Madra|jan'|ādhipo raṇe
Yudhiṣṭhiraṃ saptabhir abhyaviddhyat.
taṃ c' āpi Pārtho navabhiḥ pṛṣatkair
vivṛyādha rājaṃs tumule mah"|ātmā.
ā|karṇa|pūrṇ'|āyata|saṃprayuktaiḥ
śarais tadā saṃyati taila|dhautaiḥ
anyonyam ācchādayatāṃ mahā|rathau
Madr'|ādhipaś c' āpi Yudhiṣṭhiraś ca.
tatas tu tūrṇaṃ samare mahā|rathau
paras|parasy' āntaram īkṣamāṇau
śarair bhṛṣaṃ vivyadhatur nṛp'|ōttamau
mahā|balau śatrubhir a|pradhṛṣyau.

17.15 tayor dhanur|jyā|tala|niḥsvano mahān

SHALYA'S DEATH

Filled with violent fury, the Pandus, Panchálas and Sômakas then surrounded Shalya as he annihilated the enemy troops like life-ending Death. Summoning each other, Bhima-sena, the grandson of Shini, and the sons of Madri—those two heroes among men—confronted Shalya as he fought against the terrifyingly powerful King Yudhi-shthira.

Approaching in battle that king of men and champion of warriors, the valiant heroes surrounded Shalya and struck him with feathered arrows that flew with fierce velocity, O lord of the people. Protected by Bhima-sena, Mádhava* 17.10 and the sons of Madri, the royal son of Righteousness then shot the king of the Madras in the center of the chest with his fierce-flying arrows. But on seeing that the king of the Madras was being plagued by arrows in battle, the fine and well-equipped hordes of warriors in your army followed Dur-yódhana's command by grouping in front of him.

The king of the Madras then quickly shot Yudhi-shthira with seven arrows in battle. In the mayhem, Your Majesty, the heroic son of Pritha pierced Shalya back with nine shafts.

The king of the Madras and Yudhi-shthira—both of them great warriors—then covered each other in battle with arrows that were cleansed with oil and that were fired from bows stretched and drawn as far as the ear. Searching for each other's weaknesses in that battle, those great warriors and best of men swiftly and violently wounded one another with swarms of arrows, mighty as they were and unable to be defeated by their enemies.

When those great-spirited warriors—the ruler of the Madras and the hero of the Pandus—showered each other with 17.15

mah”|éndra|vajr’|ásani|tulya|niḥsvanaḥ
paras|paraṃ bāṇa|gaṇair mah”|ātmanoh
pravarṣator Madra|pa|Pāṇḍu|vīrayoḥ.
tau ceratur vyāghra|śíśu|prakāśau
mahā|vaneṣv āmiṣa|grddhināv iva.
viṣāṇinau nāga|varāv iv’ ōbhau
tataḥsatuh saṃyati jāta|darpau.
tatas tu Madr’|ādhipatir mah”|ātmā
Yudhiṣṭhiram bhīma|balaṃ prasahya
vivyādha vīram hr̥daye ’tivedgaṃ
śareṇa sūry’|āgni|sama|prabheṇa.
tato ’tividdho ’tha Yudhiṣṭhiro ’pi
su|saṃprayuktena śareṇa rājan
jaghāna Madr’|ādhipatiṃ mah”|ātmā
mudaṃ ca lebhe ṛṣabhaḥ Kurūṇām.
tato muhūrtād iva pāṛthiv’|éndro
labdhvā saṃjñāṃ krodha|saṃrakta|netraḥ
śatena Pārthaṃ tvarito jaghāna
sahasra|netra|pratima|prabhāvaḥ.
17.20 tvarams tato Dharma|suto mah”|ātmā
Śalyasya kopān navabhiḥ pṛṣatkaiḥ
bhittvā hy uras tapanīyaṃ ca varma
jaghāna ṣaḍbhis tv aparaiḥ pṛṣatkaiḥ.
tatas tu Madr’|ādhipatiḥ prakṛṣṭam
dhanur vikṛṣya vyasṛjat pṛṣatkān
dvābhyāṃ śarābhyāṃ ca tath” āiva rājñas
ciccheda cāpaṃ Kuru|puñ|gavasya.

SHALYA'S DEATH

hordes of arrows, a huge noise, like the sound of great Indra's thunderbolts, reverberated from their bowstrings and the palms of their hands. They charged around like young tigers in a forest greedy for meat. Like two mighty tusked elephants, they lacerated each other, brimming with battle-pride.

Then, with an arrow that glowed like the fire of the sun, the great-spirited king of the Madras violently pierced heroic Yudhi-shthira in the heart, fierce though he was and terrifying in his power.

Although badly wounded, great-spirited Yudhi-shthira—that bull of the Kurus—struck the king of the Madras with a well-fired arrow and rejoiced, Your Majesty.

After only a moment, Shalya—that king of the earth—regained consciousness. Then, with a strength that rivaled that of thousand-eyed Indra, he swiftly hit the son of Partha with a hundred shafts, his eyes bloodshot with fury. Enraged, the heroic son of Righteousness instantly pierced 17.20 Shalya's chest with nine arrows and struck his gold armor with six more.

The lord of the Madras then drew his excellent bow and fired his arrows. With two of them, he sliced through the bow of the royal bull of the Kurus.

navaṃ tato 'nyat samare pragṛhya
 rājā dhanur ghorataraṃ mah"ātmā
 Śalyaṃ tu vivyādha śaraiḥ samantād
 yathā Mah"ēndro Namuciṃ śit'āgraiḥ.
 tatas tu Śalyo navabhiḥ pṛṣatkair
 Bhīmasya rājñas ca Yudhiṣṭhirasya
 nikṛtya raukme paṭu|varmaṇī tayor
 vidārayām āsa bhujaḥ mah"ātmā.
 tato 'pareṇa jvalan|ārka|tejasā
 kṣureṇa rājño dhanur unmamātha.
 Kṛpāś ca tasy' āiva jaghāna sūtaṃ
 ṣaḍbhiḥ śaraiḥ so 'bhimukhaḥ papāta.
 17.25 Madr'ādhipaś c' āpi Yudhiṣṭhirasya
 śaraiś caturbhir nijaghāna vāhān.
 vāhāṃś ca hatvā vyakaron mah"ātmā
 yodha|kṣayaṃ Dharma|sutasya rājñāḥ.
 tathā kṛte rājani Bhīmaseno
 Madr'ādhipasy' āsu tato mah"ātmā
 chittvā dhanur vegavatā śareṇa
 dvābhyām avidhyat su|bhṛṣaṃ nar'ēndram.
 tath" āpareṇ' āsya jahāra yantuḥ
 kāyāc chirāḥ saṃnahanīya|madhyāt.
 jaghāna c' āśvāṃś caturaḥ su|śīghraṃ
 tathā bhṛṣaṃ kupito Bhīmasenaḥ.
 tam agra|ṇīḥ sarva|dhanur|dharāṇām
 ekaṃ carantaṃ samare 'tivedam
 Bhīmaḥ śatena vyakirac charāṇām
 Mādri|putraḥ Sahadevas tath" āiva.

SHALYA'S DEATH

But great-spirited king Yudhi-shthira took up a new, more terrifying bow in the battle and pierced Shalya on every side with sharp-pointed arrows, just as great Indra did against Námuchi.

With nine shafts, however, heroic Shalya cut through the strong, gold armor of both Bhima and King Yudhi-shthira and then lacerated their arms. He then destroyed King Yudhi-shthira's bow with another razor-tipped arrow, which blazed like the burning sun.

Kripa then killed Yudhi-shthira's charioteer with six shafts; the charioteer fell down face first. And the king of the Ma- 17.25
dras also slew Yudhi-shthira's horses with four arrows. After slaughtering those horses, heroic Shalya started to massacre the troops of the royal son of Righteousness.

When King Yudhi-shthira was in this peril, great-spirited Bhima-sena quickly cut through the king of the Madras' bow with a swift arrow and severely wounded that king of men with two more. With another he chopped off the head of Shalya's charioteer, whose torso was covered in armor. Filled with violent anger, Bhima-sena then swiftly killed Shalya's four horses. Together with Saha-deva, the son of Madri, Bhima—that champion of all archers—then sprayed Shalya with a hundred arrows as he fiercely rampaged on his own in battle.

taiḥ sâyakair mohitaṃ viḥsya Śalyaṃ
 Bhīmaḥ śarair asya cakarta varma.
 sa Bhīmasenena nikṛtta|varmā
 Madr'ādhipaś carma sahasra|tāram
 17.30 pragṛhya khaḍgaṃ ca rathān mah"ātmā
 praskandya Kuntī|sutam abhyadhāvat.
 chittvā rath'ēṣāṃ Nakulasya so 'tha
 Yudhiṣṭhiraṃ bhīma|balo 'bhyadhāvat.
 taṃ c' āpi rājānam ath' ōtpatantaṃ
 kruddhaṃ yath"āiv' Āntakam āpatantaṃ
 Dhṛṣṭadyumno Draupadeyāḥ Śikhaṇḍī
 Śineś ca naptā sahasā parīyuh.
 ath' āsya carm' ā|pratimaṃ nyakṛntad
 Bhīmo mah"ātmā navabhiḥ prṣatkaiḥ
 khaḍgaṃ ca bhallair nicakarta muṣṭau
 nadan prahr̥ṣṭas tava saīnya|madhye.
 tat karma Bhīmasya samīkṣya hr̥ṣṭas
 te Pāṇḍavānāṃ pravarā rath'āughāḥ.
 nādaṃ ca cakrur bhr̥ṣam utsamayantaḥ
 śaṅkhāṃś ca dadhmuḥ śaśi|saṃnikāśān.
 ten' ātha śabdena vibhīṣaṇena
 tav' ābhitaptaṃ balam a|pradhr̥ṣyam
 kām|dig|bhūtaṃ rudhireṇ' ōkṣit'āṅgaṃ
 viṣaṃjña|kalpaṃ ca tathā viṣaṇṇam.
 17.35 sa Madra|rājaḥ sahasā vikīrṇo
 Bhīm'āgra|gaiḥ Pāṇḍava|yodha|mukhyaiḥ
 Yudhiṣṭhirasy' ābhimukhaṃ javena
 siṃho yathā mrga|hetoḥ prayātaḥ.
 sa dharma|rājo nihat'āśva|sūtaḥ
 krodhena dīpto jvalana|prakāśaḥ

On seeing that Shalya was stunned by those arrows, Bhima sliced off Shalya's armor with his shafts. But although stripped of his armor, the heroic king of the Madras took up his sword and thousand-starred shield, leaped down 17.30 from his chariot, and attacked the son of Kunti. Slicing through Nákula's chariot-shaft, he charged against Yudhi-shthira with terrifying power. At this, Dhrishta-dyumna, the sons of Dráupadi, Shikhándin and the grandson of Shini suddenly surrounded the king as he furiously rose up, charging forward like Death.

With nine arrows heroic Bhima then cut through Shalya's unparalleled shield and, with his spear-headed shafts, he joyfully chopped off Shalya's sword at the hilt, roaring as he did so in the middle of your army.

Seeing Bhima's feat, hordes of excellent warriors among the Pándavas rejoiced. Laughing, they shouted loud lion-roars and blew their moon-like conches. Your invincible army became distressed at this terrible noise. Despondent and almost lifeless, they fled, their bodies soaked with blood.

But although violently besieged by these eminent Pándava 17.35 warriors that were led by Bhima, the king of the Madras swiftly advanced toward Yudhi-shthira, like a lion chasing a deer.

The King of Righteousness, who had lost his horses and chariot-driver, blazed furiously like a fire. When he saw the lord of the Madras, he swiftly attacked his enemy

dr̥ṣṭvā ca Madr'ādhīpatiṃ sma tūrṇaṃ
 samabhyadhāvat tam ariṃ balena.
 Govinda|vākyam tvaṛitam vicintya
 dadhre matiṃ Śalya|vināśanāya
 sa dharma|rājo nihat'āśva|sūto
 rathe tiṣṭhañ śaktim ev' ābhyakāṅkṣat.
 tac c' āpi Śalyasya niśamya karma
 mah"ātmano bhāgam ath' āvaśiṣṭam
 kṛtvā manaḥ Śalya|vadhe mah"ātmā
 yath"ōktam Indr'āvara|jasya cakre.
 sa dharma|rājo maṇi|hema|daṇḍām
 jagrāha śaktim kanaka|prakāśām.
 netre ca dīpte sahasā vivṛtya
 Madr'ādhīpaṃ kruddhamanā niraikṣat.

17.40 nirīkṣito 'sau nara|deva rājñā
 pūt'ātmanā nirhṛta|kalmaṣeṇa
 āsīn na yad bhasmasān Madra|rājas
 tad adbhutaṃ me pratibhāti rājan.
 tatas tu śaktim rucir'ōgra|daṇḍām
 maṇi|pravek'ōjjvalitām pradīptām
 cikṣepa vegāt su|bhṛṣaṃ mah"ātmā
 Madr'ādhīpāya pravaraḥ Kurūṇām.
 dīptām ath' āinām prahitām balena
 sa|visphuliṅgām sahasā patantīm
 praikṣanta sarve Kuravaḥ sametā
 divo yug'ānte mahatīm iv' ōlkām.
 tāṃ kālā|rātrīm iva pāśa|hastām
 Yamasya dhātrīm iva c' ōgra|rūpām
 sa Brahma|daṇḍa|pratimām a|moghām
 sasarja yatto yudhi dharma|rājaḥ.

with force. After quickly pondering Go-vinda's words, the King of Righteousness—although stripped of his horses and driver—set his mind on Shalya's destruction and searched for a spear as he stood on his chariot.

Witnessing the actions of heroic Shalya and recalling that this man was his remaining share, great-spirited Yudhi-shthira set his heart on killing Shalya and did as Indra's brother* had advised. The King of Righteousness took up a spear which was bright as gold and which had a shaft that was covered with gold and jewels. In his rage, he fervently rolled his blazing eyes and glared at the king of the Madras. It seemed a miracle to me, Your Majesty, that the king of 17.40 the Madras did not turn into ash when he was stared at by King Yudhi-shthira, who is pure and stainless.

With immense strength, the heroic champion of the Kurus then swiftly hurled that gleaming spear at the king of the Madras. The spear blazed with fine jewels and its shaft was radiant and fierce. All the assembled Kurus watched as that blazing spear was hurled with force and flew violently forward, letting off sparks, like a vast meteor in the sky at the end of an era.

The spear that was vigorously hurled by the King of Righteousness in that battle resembled the noose-bearing night of Time or the hideous nurse of Yama. As unerring as Brahma's staff, it was worshipped diligently by the sons of Pandu with incense, garlands, high chairs, food and water.

gandha|srag|agry'|āšana|pāna|bhojanair
abhyarcitāṃ Pāṇḍu|sutaiḥ prayatnāt
sāṃvartak'|āgni|pratimāṃ jvalantīm
17.45 kṛtyām atharv'|āṅgirasīm iv' ōgrām,
Īśāna|hetoh| pratinirmītāṃ tām
Tvaṣṭrā ripūṇām asu|deha|bhakṣyām
bhūmy|antar|ikṣ'|ādi|jal'|āśayāni
prasahya bhūtāni nihantum īśām,
ghaṇṭā|patākā|maṇi|vajra|nālām
vaidūrya|citrām tapanīya|daṇḍām
Tvaṣṭrā prayatnān niyameṇa klptām
Brahma|dviṣām anta|karīm a|moghām,
bala|prayatnād adhirūḍha|vegām
mantraiś ca ghorair abhimantrya yatnāt
sasarja mārgēṇa ca tām vareṇa
vadhāya Madr'|ādhipates tadānīm.
«hato 'si pāp' êty» abhigarjamāno
Rudro 'ndhakāy' ānta|karam yath" êṣum
prasārya bāhum su|dr̥ḍham su|pāṇim
krodhena nṛtyann iva dharma|rājaḥ.
tām sarva|śaktyā prahitām su|śaktim
Yudhiṣṭhiraṇ' â|prativārya|vīryām
pratigrahāy' ābhinanarda Śalyaḥ
samyag|hutām agnir iv' ājya|dhārām.
17.50 sā tasya marmāṇi vidārya śubhram
uro viśālam ca tath" āiva bhittvā
viveśa gām toyam iv' â|prasaktā
yaśo viśālam nṛ|pater vahantī.

It blazed like a fire at the dissolution of the cosmos and was as fierce as a rite from the Athárva Veda. Created by Tva- 17.45
shtri* for Ishána,* it consumed the lives and bodies of its enemies. Capable of completely annihilating every creature that lives in the earth, sky or water, its handle was adorned with bells, banners, jewels and diamonds. Gold-staffed, it glittered with lapis lazuli. It was forged by Tvashtri with care and skill and it destroyed Brahma's enemies unfailingly. After diligently consecrating this spear with terrifying mantras, Yudhi-shthira hurled it along the best line of flight in order to kill the king of the Madras, furnishing it with speed through a mighty effort. As he stretched out his strong, fine-handed arm, the King of Righteousness seemed to dance in his rage as he shouted: "You are dead, sinner!" He was like Rudra firing an arrow to kill Ándhaka.*

Like a fire receiving a libation of ghee that has been properly sacrificed, Shalya roared as he received the mighty spear that Yudhi-shthira hurled with all his might, unstoppable in its momentum.

The spear tore through Shalya's vital organs, ripping apart 17.50
his handsome, broad chest. Unable to be stopped, it entered the earth as if it were water, taking with it the wide fame of the king.

nās”|âkṣi|kaṇ’|āśya|viniḥsr̥tena
 prasyandatā ca vraṇa|saṃbhavena
 saṃsikta|gātro rudhireṇa so ’bhūt
 Krauñco yathā Skanda|hato mah”|âdriḥ.
 prasārya bāhū ca rathād gato gāṃ
 saṃchinna|marmā Kuru|nandanena
 mah”|ēndra|vāha|pratimo mah”|ātmā
 vajr’|āhataṃ śṛṅgam iv’ â|calasya.

bāhū prasāry’ âbhimukho dharmā|rājasya Madra|rāt
 tato nipatito bhūmāv Indra|dhvaja iv’ ôcchritaḥ.

sa tathā bhinna|sarv’|âṅgo rudhireṇa samukṣitaḥ
 pratyudgata iva premṇā bhūmyām sa nara|puṇ|gavaḥ
 priyayā kāntayā kāntaḥ patamāna iv’ ôrasi.

17.55 ciraṃ bhuktvā vasumatīm priyām kāntām iva prabhuh
 sarvair aṅgaiḥ samāśliṣya prasupta iva so ’bhavat.

dharmye dharm’|ātmanā yuddhe nihato Dharma|sūnuna
 samyagglhuta iva sv|iṣṭaḥ praśānto ’gnir iv’ âdhvare.

śaktyā vibhinna|hṛdayaṃ vipraviddh’|āyudha|dhvajam
 saṃśāntam api Madr’|ēsaṃ lakṣmīr n’ âiva vimuñcati.

* * *

tato Yudhiṣṭhiraś cāpam ādāy’ Êndra|dhanuṣ|prabham
 vyadhamad dviṣataḥ saṃkhye kha|ga|rād iva panna|gān.
 dehāmś su|niśitair bhallai ripūṇām nāśayat kṣaṇāt.

SHALYA'S DEATH

Shalya's body became soaked with blood that flowed from his wound and that poured out of his nose, eyes, ears and mouth. He looked like the great mountain Krauncha when it was struck by Skanda.*

Pierced by the descendant of Kuru in his vital organs, that hero—who was like great Indra's elephant—stretched out his arms and fell from his chariot onto the ground, like a mountain peak hit by a thunderbolt. Stretching out his arms, the king of the Madras dropped to the earth in front of the King of Righteousness, like a lofty banner of Indra.

Drenched in blood and with every part of his body shattered, it was as if that bull among men had gone to greet the earth out of love, like a lover falling onto the breast of his dear beloved. The king seemed asleep, as if he were embracing the earth with all his limbs after he had enjoyed her like a dear beloved for a long period of time. 17.55

Slain in honorable battle by the virtuous son of Righteousness, Shalya resembled a sacrificial fire that is extinguished after it has received proper oblations and offerings.

Even though he was lifeless—his heart pierced by the spear and his weapons and standard scattered—the king of the Madras did not lose any of his beauty.

* * *

Taking up a bow that looked like a rainbow, Yudhis-thira began to annihilate his enemies in battle, like the king of the birds slaughtering snakes. With his well-sharpened, spear-headed arrows, he destroyed the bodies of his enemies in an instant.

tataḥ Pārthasya bāṇ'āughair āvṛtāḥ sainikās tava
nimīlit'ākṣāḥ kṣiṇvanto bhṛśam anyonyam arditāḥ
kṣaranto rudhiram dehair vipann'āyudhajīvitāḥ.

- 17.60 tataḥ Śalye nipatite Madra|rāj'ānujo yuvā
bhrātus tulyo guṇaiḥ sarvai rathī Pāṇḍavam abhyayāt.
vivyādha ca nara|śreṣṭho nārācair bahubhis tvaran
hatasy' āpacitiṃ bhrātuś cikīrṣur yuddha|dur|madaḥ.
taṃ vivyādh' āśu|gaiḥ ṣaḍbhir dharmarājas tvarann iva
kārmukaṃ c' āśya ciccheda kṣurābhyāṃ dhvajam eva ca.
tato 'sya dīpyamānena su|dṛḍhena śītena ca
pramukhe vartamānasya bhallen' āpāharac chirāḥ.
sa|kuṇḍalam tad dadṛśe patamānaṃ śīro rathāt
puṇya|kṣayam anuprāpya patan svargād iva cyutaḥ.

- 17.65 tasy' āpakṛṣṭa|śīrṣaṃ tu śarīraṃ patitaṃ rathāt
rudhireṇ' āvasikt'āṅgaṃ dṛṣṭvā sainyam abhajyata.
vicitra|kavace tasmin hate Madra|nr|p'ānuje
hā|hā|kāraṃ prakurvāṇāḥ Kuravo 'bhīpradudruvuh.
Śaly'ānujaṃ hataṃ dṛṣṭvā tāvakās tyakta|jīvitāḥ
vitresuh Pāṇḍava|bhayād rajo|dhvastās tadā bhṛśam.

SHALYA'S DEATH

Routed by the hordes of shafts that were fired by the son of Pritha, your troops began to injure each other badly, closing their eyes in distress. Pouring blood from their bodies, they lost their weapons and their lives.

At Shalya's death, however, the youthful brother of the 17.60
king of the Madras—to whom he was equal in every virtue—
charged against the Pándava on his chariot. As he sped for-
ward, eager to honor his dead brother and difficult to defeat
in battle, that best of men pierced Yudhi-shthira with several
arrows.

But the King of Righteousness quickly wounded him
back with six arrows and cut through his bow and banner
with razor-tipped shafts. With a gleaming spear-headed ar-
row, which was strong and sharp, Yudhi-shthira then struck
off his head as he stood before him. Just as a falling deity
tumbles from heaven when it reaches the end of its merit,
so his head was seen falling from the chariot, still wearing
its earrings.

Your troops broke up when they saw the warrior's head- 17.65
less body falling from the chariot, his limbs spattered with
blood. When the younger brother of the king of the Ma-
dras was killed in his glistening armor, the Kurus ran away,
crying out in distress. Seeing the death of Shalya's younger
brother, your soldiers, who were completely covered with
dust, gave up their lives and became terrified in their fear
of the Pándava.

tāṃs tathā bhajyamānāṃs tu Kauravān Bharata'rṣabha
 Śiner naptā kiran bāṇair abhyavartata Sātyakiḥ.
 tam āyāntaṃ mah"ṛṣvāsam duṣ|prasahyaṃ dur|āsadam
 Hārdikyas tvarito rājan pratyagrḥṇād albhītavat.

17.70 tau sametau mah"ātmānau Vārṣṇeyau vara|vājinau
 Hārdikyaḥ Sātyakiś c' āiva siṃhāv iva bal'ōtkaṭau.
 iṣubhir vimal'ābhāsaiś chādayantau paras|param
 arcirbhir iva sūryasya divā|kara|sama|prabhau.
 cāpa|mārگا|bal'ōddhūtān mārگاṇān Vṛṣṇi|siṃhayoḥ
 ākāśa|gān apaśyāma pataṅgān iva śighra|gān.

Sātyakiṃ daśabhir viddhvā hayāṃś c' āsya tribhiḥ śaraiḥ
 cāpam ekena ciccheda Hārdikyo nata|parvaṇā.
 tan nikṛttaṃ dhanuḥ śreṣṭham apāsyā Śīni|puṅgavaḥ
 anyad ādatta vegena vegavattaram āyudham.

17.75 tad ādāya dhanuḥ śreṣṭhaṃ variṣṭhaḥ sarva|dhanvinām
 Hārdikyaṃ daśabhir bāṇaiḥ pratyavidhyat stan'|āntare.
 tato rathaṃ yug'ṛṣāṃ ca cchittvā bhallaiḥ su|saṃyataiḥ
 aśvāṃs tasy' āvadhīt tūrṇam ubhau ca pārṣṇi|sārathī.
 tatas taṃ virathaṃ dṛṣṭvā Kṛpaḥ Śāradvataḥ prabho
 apovāha tataḥ kṣipraṃ ratham āropya vīryavān.

Madra|rāje hate rājan virathe Kṛtavarmaṇi
 Duryodhana|balaṃ sarvaṃ punar āsīt parān|mukham.
 tat pare n' ānvabudhyanta sainyena rajasā vṛte
 balaṃ tu hata|bhūyiṣṭhaṃ tat tad" āsīt parān|mukham

17.80 tato muhūrtāt te 'paśyan rajo bhaumaṃ samutthitam

Then, bull of the Bharatas, Sátyaki, the descendant of Shini, attacked the Káuravas as they dispersed, spraying them with his arrows. But Krita-varman, the son of Hrídika, quickly and fearlessly countered the great archer as he charged forward, irresistible and hard to confront, Your Majesty. Sátyaki and the son of Hrídika clashed together like lions of immense strength, both of them descendants of Vrishni and both of them heroes with excellent horses. Their splendor was like that of the sun as they covered each other with arrows that gleamed radiantly like sun rays. We watched as the Vrishni lions powerfully fired arrows from their bows, which swiftly flew through the air like bees. 17.70

The son of Hrídika wounded Sátyaki with ten arrows and his horses with three, and then cut through Sátyaki's bow with a single, straight shaft. The bull of the Shinis discarded that excellent, severed bow and quickly took up another, swifter weapon. Taking up that fine bow, Sátyaki, that best of archers, wounded the son of Hrídika in the middle of the chest with ten darts. With his well-directed arrows, he then cut through the son of Hrídika's yoke-shaft and swiftly killed his horses and rear-drivers. Seeing that Krita-varman had lost his chariot, lord Kripa, the mighty son of Sharádvat, took him onto his own chariot and drove him away quickly. 17.75

After the king of the Madras had been killed and Krita-varman stripped of his chariot, all of Dur-yódhana's army again took flight. The enemy was unable to be seen because of the dust that arose from the army, and most of the soldiers were killed as they retreated. After a while, however, the 17.80

vividhaiḥ śoṇita|srāvaiḥ praśāntaṃ puruṣa'ṛṣabha.

tato Duryodhano dṛṣṭvā bhagnaṃ sva|balam antikāt
javen' āpatataḥ Pārthān ekaḥ sarvān avārayat.

Pāṇḍavān sa|rathān dṛṣṭvā Dhṛṣṭadyumnaṃ ca Pārśatam
Ānartaṃ ca dur|ādharṣaṃ śitair bāṇair avārayat.

taṃ pare n' ābhyavartanta martyā mṛtyum iv' āgatam.

ath' ānyaṃ ratham āsthāya Hārdikyo 'pi nyavartata.

tato Yudhiṣṭhiro rājā tvaramāṇo mahā|rathaḥ

caturbhir nijaghān' āśvān patribhiḥ Kṛtavarmaṇaḥ

vivyādha Gautamaṃ c' āpi ṣaḍbhir bhallaiḥ su|tejanaiḥ.

17.85 Aśvatthāmā tato rājñā hat'|āśvaṃ virathikṛtam

tam apovāha Hārdikyaṃ sva|rathena Yudhiṣṭhirāt.

tataḥ Śāradvataḥ ṣaḍbhiḥ pratyaviddhyad Yudhiṣṭhiram

vivyādha c' āśvān niśitais tasy' āṣṭābhiḥ śīlī|mukhaiḥ.

evam etan mahā|rāja yuddha|śeṣam avartata

tava dur|mantrite rājan saha putrasya Bhārata.

tasmin mah" |ēṣv|āsa|vare viśaste

saṃgrāma|madhye Kuru|puṇ|gavena

pārthāḥ sametāḥ parama|prahrṣṭāḥ

śaṅkhān pradadhmur hatam iksya Śalyam.

Yudhiṣṭhiraṃ ca praśaśaṃsur ājau

purā kṛte Vṛtra|vadhe yath" Êndram

cakruś ca nānā|vidha|vādya|śabdān

ninādayanto vasu|dhām sametāḥ.

troops watched as the billowing dust of earth became settled by numerous spurts of blood, O bull of men.

When Dur-yódhana saw from nearby that his army was breaking up, he quickly charged against the Parthas and held all of them back on his own. Seeing the Pándavas on their chariots, as well as Dhrishta-dyumna, that grandson of Príshata, and Sátyaki, the dangerous leader of the Anártas, he restrained them with his sharp arrows. Just as mortals are unable to conquer death when it arrives, so the enemy was unable to withstand Dur-yódhana.

The son of Hrídika then climbed onto another chariot and returned to battle. But King Yudhi-shthira, that great warrior, instantly slayed Krita-varman's horses with four feathered arrows and wounded Kripa, the grandson of Gótama, with six well-sharpened, spear-headed shafts. When the king had destroyed the son of Hrídika's horses and chariot, Ashva-tthaman drove Krita-varman away from Yudhi-shthira in his own vehicle. Kripa, the son of Sharádvat, then shot Yudhi-shthira with six shafts and pierced his horses with eight sharpened arrows. 17.85

Owing to the bad policy of you and your son, the rest of the battle continued in this way, O great king and descendant of Bharata.

When the bull of the Kurus slaughtered that champion of great archers in the middle of the battle, the assembled Parthas were filled with joy and blew their conches at the sight of Shalya's death. Just as Indra was praised in the past when he killed Vritra, so the assembled heroes praised Yudhi-shthira in battle and made the earth resound with the blare of various musical instruments.

18–29

THE KÁURAVAS DESTROYED

18.1 ŚALYE 'THA nihate rājan Madra|rāja|pad'|ānugāḥ
 rathāḥ sapta|śatā vīrā nirayayur mahato balāt.
 Duryodhanas tu dvi|radam āruhy' ācala|sannibham
 chattreṇa dhriyamāṇena vījyamānaś ca cāmaraiḥ
 «na gantavyaṃ na gantavyam iti» Madrān avārayat.

Duryodhanena te vīrā vāryamāṇāḥ punaḥ punaḥ
 Yudhiṣṭhiram jighāṃsantaḥ Pāṇḍūnām prāviśan balam.
 te tu śūrā mahā|rāja kṛta|cittāś ca yodhane
 dhanuḥ|śabdaṃ mahat kṛtvā sah' āyudhyanta Pāṇḍavaiḥ.

18.5 śrutvā ca nihataṃ Śalyaṃ Dharma|putraṃ ca pīḍitam
 Madra|rāja|priye yuktair Madrakāṇām mahā|rathaiḥ,
 ājagāma tataḥ Pārtho Gāṇḍīvaṃ vikṣīpan dhanuḥ
 pūrayan ratha|ghoṣeṇa diśaḥ sarvā mahā|rathaḥ.

tato 'rjunaś ca Bhīmaś ca Mādrī|putrau ca Pāṇḍavau
 Sātyakiś ca nara|vyāghro Draupadeyāś ca sarvaśaḥ
 Dhṛṣṭadyumnaḥ Śikhaṇḍī ca Pañcālāḥ saha Somakaiḥ
 Yudhiṣṭhiram parīpsantaḥ samantāt paryavārayan.

te samantāt parivṛtāḥ Pāṇḍavāḥ puruṣa'|rṣabhāḥ
 kṣobhayanti sma tām senām makarāḥ sāgaram yathā
 vṛkṣān iva mahā|vātāḥ kampayanti sma tāvakān.

18.10 puro|vātena Gaṅg" ēva kṣobhyamānā mahā|nadī
 akṣobhyata tadā rājan Pāṇḍūnām dhvajinī tataḥ.

SÁNJAYA said:

AFTER SHALYA'S DEATH, Your Majesty, the heroic followers of the king of the Madras—numbering seven hundred warriors—charged forward with great force. But Dur-yódhana climbed onto a mountain-like elephant and, while he was being fanned with yak tails under a raised umbrella, he restrained the Madras, shouting, “Stop the advance! Stop the advance!” 18.1

Although Dur-yódhana repeatedly tried to restrain the heroes, they penetrated the army of the Pandus in their desire to kill Yudhi-shthira. Making a huge noise with their bows and intent on war, the heroes battled against the Pándavas, O great king.

When Árjuna, the son of Pritha, heard that Shalya was dead and that the son of Righteousness was being besieged by the Mádraka heroes, who were devoted to the king of the Madras, that great warrior advanced forward, stretching his Gandíva bow and filling every direction with the sound of his chariot. 18.5

Árjuna, Bhima, the two Pándava sons of Madri, Sátya-ki—that tiger among men—and all the sons of Dráupadi, as well as Dhrishta-dyumna, Shikhándin, the Panchálas and the Sómakas then surrounded Yudhi-shthira on every side, eager to rescue him.

Surrounding Yudhi-shthira on all sides, the Pándavas—those bulls among men—threw your army into confusion like *mákaras* churning up the ocean, and shook your troops like great winds shaking trees. Just as the great river Ganga is agitated by a stormy wind, so the army of Pandu's sons was stirred, Your Majesty. 18.10

praskandya senāṃ mahatīm mah”|ātmāno mahā|rathāḥ
bahavaś cukruśus tatra: «kva sa rājā Yudhiṣṭhiraḥ?
bhrātaro v” āsya te śūrā dṛśyante n’ ēha kena ca?
Dhṛṣṭadyumno ’tha Śaineyo Draupadeyās ca sarvaśaḥ
Pañcālā vā mahā|vīryāḥ Śikhaṇḍī vā mahā|rathāḥ?»

evaṃ tān vādinaḥ śūrān Draupadeyā mahā|rathāḥ
abhyaghnan Yuyudhānaś ca Madra|rāja|pad’|ānugān.
cakrair vimathitāḥ ke cit ke cic chinnā mahā|dhvajaiḥ
te dṛśyante ’pi samare tāvakā nihatāḥ paraiḥ.

18.15 ālokya Pāṇḍavān yuddhe yodhā rājan samantataḥ
vāryamāṇā yayur vegāt putreṇa tava Bhārata.

Duryodhanaś ca tān vīrān vārayām āsa sāntvayan
na c’ āsya śāsanaṃ ke cit tatra cakrur mahā|rathāḥ.
tato Gāndhāra|rājasya putraḥ Śakunir abravīt
Duryodhanaṃ mahā|rāja vacanaṃ vacana|kṣamaḥ:

ŚAKUNIR uvāca:

kiṃ naḥ saṃprekṣamāṇānāṃ
Madrāṇāṃ hanyate balam?
na yuktam etat samare
tvayi tiṣṭhati Bhārata.
sahitaiś c’ āpi yoddhavyam ity eṣa samayaḥ kṛtaḥ.
atha kasmāt parān eva ghnato marṣayase nṛ|pa?

THE KÁURAVAS DESTROYED

Attacking that great army, those numerous, heroic and mighty warriors of the Mádrakas shouted: “Where is king Yudhi-shthira? Why can we not see his heroic brothers here? What of Dhrishta-dyumna, the descendant of Shini, or all the sons of Dráupadi? Where are the powerful Panchálas and where is the great warrior Shikhándin?”

As they said these words, the heroic followers of the king of the Madras were killed by Yuyudhána* and those great warriors the sons of Dráupadi. Your troops were seen being slaughtered by the enemy in battle; some were crushed by wheels, others were impaled by large banners. But when they 18.15 saw the Pándavas fighting in battle, warriors from every side of your army charged forward swiftly, even though your son tried to restrain them, descendant of Bharata.

Dur-yódhana tried to hold back the heroes with conciliatory words, but none of the great warriors obeyed him. Then Shákuni, the son of the king of Gandhára, addressed these words to Dur-yódhana, skilled as he was in speech, O great king:

SHÁKUNI said:

How can the army of the Madras be destroyed under our very eyes? It is not right for this to happen, descendant of Bharata, while you stand here in battle. We made a vow to fight together. How can you bear the enemy slaughtering your troops, Your Majesty?

DURYODHANA uvāca:

18.20 vāryamāṇā mayā pūrvam n' āite cakrur vaco mama.
ete vinihatāḥ sarve praskannāḥ Pāṇḍu|vāhinīm.

ŚAKUNIR uvāca:

«na bhartuḥ śāsanam vīrā raṇe kurvanty a|maṣṣitāḥ.
alam kroddhum ath' āiteṣām. n' āyam kāla upekṣitum.
yāmaḥ sarve ca saṁbhūya sa|vāji|ratha|kuñjarāḥ
paritrātum mah" |ēṣv|āsān Madra|rāja|pad' |ānugān.
anyonyam parirakṣāmo yatnena mahatā nr|pa!»
evam sarve 'nusaṁcintya prayayur yatra sainikāḥ.

SAÑJAYA uvāca:

evam uktas tadā rājā balena mahatā vṛtaḥ
prayayau siṁha|nādena kampayann iva medinīm.
18.25 «hata vidhyata gr̥hṇīta praharadhvam nikṛntata
ity» āsīt tumulaḥ śabdas tava sainyasya Bhārata.

Pāṇḍavās tu raṇe dr̥ṣṭvā Madra|rāja|pad' |ānugān
sahitān abhyavartanta gulmam āsthāya madhyamam.
te muhūrtād raṇe vīrā hastā|hasti viśām pate
nihatāḥ pratyadṛśyanta Madra|rāja|pad' |ānugāḥ.
tato naḥ saṁprayātānām hata|Madrās tarasvinah
hr̥ṣṭāḥ kilakilā|śabdam akurvan sahitāḥ pare.

utthitāni kabandhāni samadṛśyanta sarvaśaḥ.
papāta mahatī c' ōlkā madhyen' āditya|maṇḍalāt.

18.30 rathair bhagnair yug' |ākṣais ca nihatais ca mahā|rathaiḥ
aśvair nipatitais c' āiva saṁchann" ābhūd vasun|dharā.

THE KÁURAVAS DESTROYED

DUR-YÓDHANA replied:

I tried to restrain them beforehand, but they did not obey me. All those who have attacked Pandu's army have died. 18.20

SHÁKUNI said:

"Heroes do not obey their commanders when they are frenzied in battle. Do not be angry with these men. This is not the time to be indifferent. Let us all unite and advance with our horses, elephants and chariots to save those great archers, the followers of the king of the Madras. Let us make a mighty effort to protect each other, Your Majesty!" In this way they all agreed and advanced toward the Madra troops.

SÁNJAYA said:

Addressed in this way, the king advanced forward, surrounded by a large force, and seemed to make the earth quake with his lion-roar. Your troops made a cacophony of noise, descendant of Bharata, as they shouted: "Kill! Gore! Seize! Strike! Hack!" 18.25

When the Pándavas saw the unified followers of the king of the Madras, they attacked them in battle with their central division. In an instant, lord of the people, the heroic followers of the king of the Madras were seen being killed in hand-to-hand combat. Then, as we advanced, the violent and united enemy jubilantly shouted cheers of joy at killing the Madras.

Headless bodies were seen rising on every side. A great comet fell from the center of the sun's disk. The earth became strewn with slaughtered warriors, fallen horses, and broken chariots, yokes and axles. Horses that were swift as the wind and still attached to their yokes could be seen 18.30

vātāyamānais tura|gair yug’|āsaktaís tatas tataḥ
 adṛśyanta mahā|rāja yodhās tatra raṇ’|ājire.
 bhagna|cakrān rathān ke cid aharaṃs tura|gā raṇe
 rath’|ārdhaṃ ke cid ādāya diśo daśa vibabhramuḥ;
 tatra tatra vyadṛśyanta yoktraih śliṣṭāḥ sma vājināḥ.
 rathinaḥ patamānās ca dṛśyante sma nar’|ōttamāḥ
 gaganāt pracyutāḥ siddhāḥ puṇyānām iva saṃkṣaye.

nihateṣu ca śūreṣu Madra|rāj’|ānugeṣu vai
 asmān āpatataś c’ āpi dṛṣṭvā Pārthā mahā|rathāḥ
 abhyavartanta vegena jaya|grddhāḥ prahāriṇaḥ.
 18.35 bāṇa|śabda|ravān kṛtvā vimísrān śaṅkha|niḥsvanaiḥ
 asmāṃs tu punar āsādya labdha|lakṣāḥ prahāriṇaḥ
 śar’|āsanāni dhunvānāḥ siṃha|nādān pracukruśuḥ.
 tato hatam abhipreksya Madra|rāja|balaṃ mahat
 Madra|rājaṃ ca samare dṛṣṭvā śūraṃ nipātitaṃ
 Duryodhana|balaṃ sarvaṃ punar āsīt parān|mukham.
 vadhyamānaṃ mahā|rāja Pāṇḍavair jita|kāśibhiḥ
 diśo bheje ’tha saṃbhrāntaṃ bhrāmitaṃ dṛḍha|dhanvibhiḥ.

SAÑJAYA uvāca:

19.1 PĀTITE YUDHI dur|dharṣe Madra|rāje mahā|rathe
 tāvakās tava putrās ca prāyaśo vimukh” ābhavan.*
 vañijo nāvi bhinnāyāṃ yath” āgādhe ’plave ’rṇave
 apāre pāram icchanto hate śūre mah”|ātmanā
 Madra|rāje mahā|rāja vitrastāḥ śara|vikṣatāḥ
 a|nāthā nātham icchanto mṛgāḥ siṃh’|ārditā iva.
 vṛṣā yathā bhagna|śṛṅgāḥ śirṇa|dantā yathā gajāḥ

hauling warriors here and there on the battlefield, mighty king. Some horses on the battlefield pulled chariots with broken wheels, others dragged half-chariots and wandered around in ten different directions; here and there horses were seen caught up in their reins. We saw charioteers—excellent men, Your Majesty—falling down like *siddhas* that tumble from the sky when their merit is used up.

After the slaughter of the king of the Madras' heroic followers, the attacking Parthas—those great warriors—charged against us with force when they saw us assailing them, greedy as they were for victory. The sound of their arrows mingled with the blare of their conches. Attacking us once more, those warriors, who always hit their marks, shook their bows and shouted out lion-roars. 18.35

When Dur-yódhana's troops saw that the mighty army of the king of the Madras had been destroyed and that the heroic king of the Madras had been slain in battle, they all once again turned their backs. Slaughtered by those mighty archers, the conquering Pándavas, they split off into various directions, Your Majesty, bewildered and confused.

SÁNJAYA said:

WHEN THAT GREAT warrior, the invincible king of the Madras, was slain in battle, the majority of your troops and sons fled. When the heroic king of the Madras was slaughtered by great-spirited Yudhi-shthira, your soldiers were like traders who yearn for the further shore after they have been shipwrecked on the deep, raftless sea. Terrified and mangled by arrows, they yearned for a leader, leaderless as they were, and were like deer tormented by a lion, O 19.1

madhy'á|hne pratyapāyāma nirjit" ājāta|śatrunā.

- 19.5 na sandhātum anīkāni na ca rājan parākrame
 āsīd buddhir hate Śalye bhūyo yodhasya kasya cit.
 Bhīṣme Droṇe ca nihate sūta|putre ca Bhārata
 yad duḥkhaṃ tava yodhānāṃ bhayaṃ c' āsīd viśāṃ pate
 tad bhayaṃ sa ca naḥ śoko bhūya ev' ābhyavartata.
 nirāśās ca jaye tasmin hate Śalye mahā|rathe
 hata|pravīrā vidhvastā nikṛttās ca śitaiḥ śaraiḥ
 Madra|rāje hate rājan yodhās te prādravan bhayāt.
 aśvān anye gajān anye rathān anye mahā|rathāḥ
 āruhya java|saṃpannāḥ pādātāḥ prādravaṃs tathā.
 dvi|śāhasrās ca mātāṅgā giri|rūpāḥ prahāriṇaḥ
 saṃprādravan hate Śalye ankuś'|āṅguṣṭha|noditāḥ.

- 19.10 te raṇād Bharata|śreṣṭha tāvakāḥ prādravan diśaḥ.
 dhāvataś c' āpy apaśyāma śvasamānān śar'|āhatān
 tāt prabhagnān drutān dṛṣṭvā hat'|ōtsāhān parājītān
 abhyavartanta Pañcālāḥ Pāṇḍavās ca jay'|āiṣiṇaḥ.
 bāṇa|śabda|ravās c' āpi siṃha|nādās ca puṣkalāḥ
 śaṅkha|śabdaś ca śūrāṇāṃ dāruṇaḥ samapadyata.

dṛṣṭvā tu Kauravaṃ sainyaṃ bhaya|trastaṃ pravidrutam
 anyonyaṃ samabhāṣanta Pañcālāḥ Pāṇḍavaiḥ saha:

great king. Like bulls with broken horns or elephants with shattered tusks, we fled at midday, defeated by Yudhi-shthira, who has no rival.

After Shalya's death, Your Majesty, it was once more the case that none of your warriors had the resolve to rally the troops nor show prowess in battle. Once again, descendant of Bharata and lord of the people, we felt the same pain and fear that overtook your troops when Bhishma, Drona and the charioteer's son died. At the death of the great warrior Shalya, your soldiers lost all hope of victory and were ruined. With their heroes slaughtered and the king of the Madras dead, they fled in fear and were cut down by sharp arrows, O king. Great warriors and foot soldiers fled with speed—some climbed onto horses, others onto elephants and others onto chariots. After Shalya's death, two thousand violent elephants, the size of mountains, ran away, goaded by hooks and toes. 19.5

Your troops fled the battlefield in every direction, best of Bharatas. We watched them as they ran away, panting and struck by arrows. Eager for victory, the Panchálas and Pándavas charged forward when they saw their enemy breaking up and fleeing, dejected in their defeat. Those heroes made a hideous noise of whizzing arrows, loud lion-roars and blaring conches. 19.10

When they saw the Káurava army fleeing and terrified with fear, the Panchálas and Pándavas said to each other:

«adya rājā satya|dhṛtir hat'ā|mitro Yudhiṣṭhirah!

adya Duryodhano hīno dīptāyā nṛ|pati|śriyaḥ!

19.15 adya śrutvā hataṃ putraṃ Dhṛtarāṣṭro jan'|ēśvaraḥ

vihvalaḥ patito bhūmau kilbiṣaṃ pratipadyatām.

adya jñātu Kaunteyaṃ samarthaṃ sarva|dhanvinām.

ady' ātmānaṃ ca dur|medhā garhayiṣyati pāpa|kṛt.

adya Kṣattur vacaḥ satyaṃ smaratām bruvato hitam.

adya|prabhṛti Pārthaṃ ca preṣya|bhūta iv' ācaran

vijānātu nṛ|po duḥkhaṃ yat prāptaṃ Pāṇdu|nandanaiḥ.

adya Kṛṣṇasya mātṛ|ātmyaṃ vijānātu mahī|patiḥ!

ady' Ārjuna|dhanur|ghoṣaṃ ghoraṃ jñātu saṃyuge

astrāṇāṃ ca balaṃ sarvaṃ bāhvoś ca balaṃ āhave!

adya jñāsyati Bhīmasya balaṃ ghoraṃ mah'|ātmanaḥ

hate Duryodhane yuddhe Śakreṇ' ēv' āsure Bale.

19.20 yat kṛtaṃ Bhīmasenena Duḥśāsana|vadhe tadā

n' ānyaḥ kartṛ' āsti loka 'smin ṛte Bhīmān mahā|balāt.

adya jyeṣṭhasya jñātāṃ Pāṇdavasya parākramam

Madra|rājaṃ hataṃ śrutvā devair api su|duḥ|saham.

adya jñāsyati saṃgrāme Mādri|putrau su|duḥ|sahau

nihate Saubale vīre Gāndhāreṣu ca sarvaśaḥ.

“On this day, King Yudhi-shthira, who holds fast to the truth, has conquered his enemies! On this day, Dur-yódhana has lost his glorious royal splendor! On this day let Dhrita-rashtra feel anguish when he hears of his son’s death and falls to the ground bewildered! On this day, let him learn that the son of Kunti is a match for every archer. On this day, that foolish sinner will reproach himself. 19.15

On this day, let him remember the true and beneficial words that were spoken by the Kshattri. From this day forward, by serving the son of Pritha like a slave, let King Dhrita-rashtra realize the suffering experienced by the sons of Pandu. On this day let that lord of the earth learn of the magnificence of Krishna! On this day let him understand the terrible sound of Árjuna’s bow in battle, the full force of Árjuna’s weapons, and the power of his arms in war! On this day, when Dur-yódhana dies in battle just as the demon Bali was slain by Shakra, Dhrita-rashtra will learn of the terrible might of heroic Bhima! No one in the world apart from mighty Bhima could do what Bhima-sena did when he killed Duhshásana. 19.20

On this day, let Dhrita-rashtra realize the bravery of the eldest Pándava when he hears that the king of the Madras is dead—difficult even for the gods to conquer. On this day, when the heroic son of Súbala and all the Gandháras are slaughtered, he will learn of the invincible sons of Madri in battle.

katham̐ jayo na teṣāṃ syād yeṣāṃ yoddhā Dhanañjayah̐
 Sātyakir Bhīmasenaś ca Dhr̥ṣṭadyumnaś ca Pārṣataḥ,
 Draupadyās tanayāḥ pañca Mādrīputrau ca Pāṇḍavau
 Śikhaṇḍī ca mah”|ēṣv|āso rājā c’ āiva Yudhiṣṭhirah̐?

- 19.25 yeṣāṃ ca jagatīnātho nāthaḥ Kṛṣṇo Janārdanaḥ
 katham̐ teṣāṃ jayo na syād yeṣāṃ dharmo vyapāśrayah̐?
 Bhīṣmaṃ Droṇaṃ ca Karṇaṃ ca Madra|rājānam eva ca
 tath” ānyān nṛ|patīn vīrān śataśo ’tha sahasraśah̐
 ko ’nyah̐ śakto raṇe jetum̐ ṛte Pārthād Yudhiṣṭhirāt
 yasya nātho Hṛṣīkeśah̐ sadā satya|yaśo|nidhiḥ?»

ity evaṃ vadamānās te harṣeṇa mahatā yutāḥ
 prabhagnāṃs tāvakān yodhān samhṛṣṭāḥ pṛṣṭhato ’nvayuh̐.
 Dhanañjayo rath’|ānikam abhyavartata vīryavān
 Mādrīputrau ca Śakuniṃ Sātyakiś ca mahā|rathaḥ.

- 19.30 tān prekṣya dravataḥ sarvān Bhīmasena|bhay’|ārditān
 Duryodhanas tadā sūtam abravīd vismayann iva:

«mām atikramate Pārtho dhanuṣ|pāṇim avasthitam.
 jaghane sarva|sainyānām̐ mam’ āśvān pratipādaya.
 jaghane yudhyamānaṃ hi Kaunteyo mām̐ Dhanañjayah̐
 n’ ōtsahed abhyatīkrāntuṃ velām̐ iva mah”|ōda|dhiḥ.
 paśya sainyaṃ mahat sūta Pāṇḍavair samabhidrutam.
 sainya|reṇuṃ samudbhūtaṃ paśyasv’ āinaṃ samantataḥ.
 siṃha|nādām̐ś ca bahuśah̐ śṛṇu ghorān bhay’|āvahān.
 tasmād yāhi śanaiḥ sūta jaghanaṃ paripālaya.

- 19.35 mayī sthite ca samare niruddheṣu ca Pāṇḍuṣu
 punar āvartate tūrṇaṃ māmakaṃ balam ojasā.»

How could the Pándavas not win when their warriors are Dhanan·jaya, Sátyaki, Bhima·sena, Dhrishta·dyumna the grandson of Prishata, the five sons of Dráupadi, the two Pándava sons of Madri, the archer Shikhándin and King Yudhi·shthira? How could they not win when their refuge is 19.25
righteousness and when their leader is Krishna, Janárdana, the lord of the world? Who else but Yudhi·shthira, the son of Pritha, could defeat Bhishma, Drona, Karna, the king of the Madras, and the other hundreds and thousands of heroic kings in battle? Who else could do this when his lord is Hrishi·kesha, that perpetual resource of truth and glory?"

Saying these words with immense elation, they joyfully pursued your broken troops. Powerful Dhanan·jaya attacked their chariot division, while the sons of Madri and the great warrior Sátyaki attacked Shákuni.

When Dur·yódhana saw that his troops were fleeing and 19.30
distraught with fear of Bhima·sena, he said this to his charioteer, as if with a smile:

"The son of Pritha is overcoming me as I stand here with my bow. Drive my horses to the rear of all the troops. Dhanan·jaya, the son of Kunti, cannot overcome me if I fight in the rear, just as the ocean cannot pass the shore. Look, charioteer, at how my great army has been routed by the Pándavas. Look at the dust cloud that swirls everywhere because of my troops. Listen to the many lion-roars, terrible and fearful. Advance carefully, then, charioteer, and beware of our rear. If I stand firm in battle and the sons of Pandu 19.35
are repelled, my army will soon return again with force."

tac chrutvā tava putrasya sūr'ārya|sadṛśaṃ vacaḥ
sārathir hema|saṃchannāñ śanair aśvān acodayat.

gaj'āśva|rathibhir hīnās tyakt'ātmānaḥ padātayaḥ
eka|viṃśati|sāhasrāḥ saṃyugāy' āvatasthire.
nānā|deśa|samudbhūtā nānā|nagara|vāsinaḥ
avasthitās tadā yodhāḥ prārthayanto mahad yaśaḥ.

teṣāṃ āpatatāṃ tatra saṃhr̥ṣṭānāṃ paras|param
saṃmardaḥ su|mahāñ jajñe ghora|rūpo bhayānakāḥ.

19.40 Bhīmasenas tadā rājan Dhr̥ṣṭadyumnaś ca Pārṣataḥ
balena catur|aṅgeṇa nānā|deśyān avārayat.

Bhīmam ev' ābhyavartanta raṇe 'nye tu padātayaḥ
prakṣvedy' āsphotya saṃhr̥ṣṭā vīra|lokaṃ yiyāsavaḥ.
āsādyā Bhīmasenaṃ tu saṃrabdhā yuddha|dur|madāḥ
Dhārtarāṣṭrā vinedur hi n' ānyāṃ c' ākathayan kathām.
parivārya raṇe Bhīmaṃ nijaghnus te samantataḥ.

sa vadhyamānaḥ samare padāti|gaṇa|saṃvṛtaḥ
na cacāla tataḥ sthānān Maināka iva parvataḥ.

te tu kruddhā mahā|rāja Pāṇḍavānāṃ mahā|ratham
nigrahītum pravṛttā hi yodhāṃś c' ānyān avārayan.

19.45 akrudhyata raṇe Bhīmas tais tadā paryavasthitaḥ.

so 'vatīrya rathāt tūrṇaṃ padātiḥ samavasthitaḥ.
jātarūpa|praticchannāṃ pragṛhya mahatīm gadām
avadhīt tāvakān yodhān daṇḍa|pāñir iv' Āntakāḥ.
viprahīna|rath'āśvāṃś tān avadhīt puruṣa'rṣabhaḥ

When he heard your son's words—so appropriate for a heroic noble—the chariot-driver gently urged on his gold-decked horses.

Although they had lost their elephants, horses and charioteers, twenty-one thousand foot soldiers stood ready for war, willing to sacrifice their lives. Originating from different countries and stemming from different cities, the warriors stood there, eager for great glory.

As those troops rushed forward with joy, they collided against one another violently on the battlefield; it was frightening and terrible to see. Bhima-sena and Dhrishta-dyumna, the grandson of Prishata, repelled those men of diverse backgrounds with their fourfold army, Your Majesty. But other foot soldiers attacked Bhima in battle, shouting with joy and slapping their arms in their desire to reach the realm of the heroes. Dhrita-rashtra's troops—so difficult to defeat in battle—roared as they assailed Bhima in their rage. After that, they did not utter another sound. Surrounding Bhima in battle, they besieged him on all sides. But although under attack and surrounded by this contingent of foot soldiers in battle, Bhima did not move from his position; it was as if he were Mount Mainaka. Enraged, the troops strove to subdue that mighty warrior of the Pandavas and repelled other fighters too, great king.

19.40

Bhima became filled with battle-fury when he was surrounded by those men. Descending from his chariot, he took up position on foot. Seizing his immense, gold-covered mace, he began to annihilate your warriors, as if he were Death wielding his staff. That bull among men pounded and destroyed those twenty-one thousand foot soldiers, who

19.45

eka|viṃśati|sāhasrān padātīn samapothayat.

hatvā tat puruṣ'ānīkaṃ Bhīmaḥ satya|parākramaḥ

Dhṛṣṭadyumnaṃ puraskṛtya na cirāt pratyadṛśyata.

padātā nihatā bhūmau śíśyire rudhir'|ókṣitāḥ

saṃbhagnā iva vātena karṇīkārāḥ su|puṣpītāḥ.

19.50 nānā|śastra|samāyuktā nānā|kuṇḍala|dhārīṇaḥ

nānā|jātyā hatās tatra nānā|deśa|samāgatāḥ.

patākā|dhvaja|saṃchannaṃ padātīnāṃ mahad balam

nikṛttaṃ vibabhau raudraṃ ghora|rūpaṃ bhay'|āvaham.

Yudhiṣṭhira|puro|gās ca saha|sainyā mahā|rathāḥ

abhyadhāvan mah"ātmānaṃ putraṃ Duryodhanaṃ tava.

te sarve tāvakān dṛṣtvā mah"ēṣv|āsān parān|mukhān

n' ātyavartanta te putraṃ vel" ēva makar'|ālayam.

tad adbhutam apaśyāma tava putrasya pauraṣam

yad ekaṃ sahitāḥ Pārthā na śekur ativartitum.

19.55 n' ātidūr'|āpayātaṃ tu kṛta|buddhiṃ palāyane

Duryodhanaḥ svakaṃ sainyam abravīd bhṛṣa|vikṣatam:

«na taṃ deśaṃ prapaśyāmi pṛthivyāṃ parvateṣu vā

yatra yātān na vo hanyuḥ Pāṇḍavāḥ. kiṃ sṛtena vaḥ?

alpaṃ ca balam eteṣāṃ Kṛṣṇau ca bhṛṣa|vikṣatau.

yadi sarve 'tra tiṣṭhāmo dhruvaṃ no vijayo bhavet.

viprayātāṃs tu vo bhinnān Pāṇḍavāḥ kṛta|vipriyāḥ

anusṛtya haniṣyanti. śreyān naḥ samare vadhaḥ.

had neither chariots nor horses. After massacring that contingent of men, Bhima—whose strength lies in truth—was soon seen standing behind Dhrishta-dyumna.

The foot soldiers lay dead on the ground, drenched in blood. They were like blossoming *karnikára* trees that had been toppled by the wind. Corpses now, the men were armed with diverse weapons and wore various earrings; born into different castes, they had gathered together from different countries. Covered with flags and banners, that great massacred force of foot soldiers looked awful, hideous and terrifying. 19.50

Led by Yudhi-shthira, the great warriors and their troops then charged against your heroic son Dur-yódhana. But although they could all see your mighty archers fleeing, they could not get past your son, who was like a shore containing the ocean. We witnessed your son's incredible courage as the Parthas could not overcome him in battle, even though he was alone and they were united.

Dur-yódhana then addressed his army, which was heavily wounded and intent on flight but not too far away: 19.55

"I can see no place on the earth or in the mountains where the Pándavas have not killed you when you have fled. What, then, is the point of fleeing? Their army is small and the two Krishnas are heavily wounded. If we all keep our position here, victory would certainly be ours. The sinful Pándavas will pursue you and kill you if you break up and flee. It is better for us to die in battle.

śṛṇvantu kṣatriyāḥ sarve yāvanto 'tra samāgatāḥ.
 yadā śūraṃ ca bhīruṃ ca mārayat antakaḥ sadā
 ko nu mūḍho na yudhyeta puruṣaḥ kṣatriyo dhruvam?
 19.60 śreyo no Bhīmasenasya kruddhasy' ābhimukhe sthitam.
 sukhaḥ sāmgrāmiko mṛtyuḥ kṣatra|dharmeṇa yudhyatām.
 martyen' āvaśya|martavyaṃ gr̥heṣv api kadā cana;
 yudhyataḥ kṣatra|dharmeṇa mṛtyur eṣa sanātanah.
 hatv' ēha sukham āpnoti, hataḥ pretya mahat phalam.
 na yuddha|dharmāc chreyān vai
 panthāḥ svargasya Kauravāḥ.
 acireṇ' āiva tāl lokān
 hato yuddhe samaśnute.»

śrutvā tad vacanaṃ tasya pūjayitvā ca pārthivāḥ
 punar ev' ābhyavartanta Pāṇḍavān ātatāyinaḥ.
 tān āpatata ev' āsu vyūḍh'ānīkāḥ prahāriṇaḥ
 pratyudyayus tadā Pārthā jaya|gr̥ddhāḥ pramanyavaḥ.
 19.65 Dhanañjayo rathen' ājāv abhyavartata vīryavān
 viśrutaṃ triṣu lokeṣu vyākṣipan Gāṇḍīvaṃ dhanuḥ.
 Mādri|putrau ca Śakuniṃ Sātyakiś ca mahā|balaḥ
 javen' ābhyapatan hr̥ṣṭā yattā vai tāvakaṃ balam.

SANJAYA uvāca:

20.1 SAMNIVṚTTE jan'āughe tu Śālvo mleccha|gaṇ'ādhīpaḥ
 abhyavartata samkruddhaḥ Pāṇḍavānām mahad balam.
 āsthāya su|mahā|nāgaṃ prabhinnam parvat'ōpamam
 dr̥ptam Airāvata|prakhyam a|mitra|gaṇa|mardanam,
 yo 'sau mahān bhadra|kula|prasūtaḥ

THE KÁURAVAS DESTROYED

Let every warrior assembled here listen. Since death always kills both heroes and cowards, what man would be so stupid as not to fight if he is a committed warrior? It is better for us to take a stand in front of furious Bhima-sena. Death in battle brings happiness to those who fight according to the warrior code. 19.60

Through force of necessity, mortals sometimes have to die in their houses; but death is perpetual for the man who fights according to the warrior code. If one kills, one attains happiness in this world, and if one dies, one attains great fruit in the next world. There is no better path to heaven, Káuravas, than the code of war. By dying in battle, a man very quickly obtains those realms.”

Hearing Dur-yódhana’s speech, the kings praised him and once again confronted the bow-drawing Pándavas. But the violent sons of Pritha—incensed and greedy for victory—drew up their divisions and rose against the Káuravas as they charged forward. Mighty Dhanan-jaya advanced with his chariot in battle, stretching his Gandíva bow, which is famous throughout the three worlds. At the same time, the two sons of Madri and mighty Sátyaki zealously and swiftly rushed forward with joy against Shákuni and your army. 19.65

SÁNJAYA said:

WHEN THE MASS of the Káurava troops withdrew, Shalva, the leader of the *mleccha* army, became enraged and attacked the mighty force of the Pándavas. He stood on top of a frenzied, rutting elephant, which resembled Airávata* itself. Enormous and looking like a mountain, it crushed 20.1

su|pūjito Dhārtarāṣṭreṇa nityam
 su|kalpitaḥ śāstra|vinīścaya|jñaiḥ
 sad” ōpavāhyaḥ samareṣu rājan
 tam āsthito rāja|varo babhūva
 yath” ōdaya|sthaḥ savitā kṣap”|ānte.
 sa tena nāga|pravareṇa rājann
 abhyudyayau Pāṇḍu|sutān sametān
 śitaiḥ prṣatkair vidadāra vegair
 Mah”|ēndra|vajra|pratimaiḥ su|ghoraiḥ.
 20.5 tataḥ śarān vai sṛjato mahā|raṇe
 yodhāmś ca rājan nayato Yam’|ālayam
 n’ āsy’ āntaram dadṛśuḥ sve pare vā,
 yathā purā vajra|dharasya daityāḥ
 Airāvaṇa|sthasya camū|vimarde
 daityāḥ purā Vāsavy’ ēva rājan.
 te Pāṇḍavāḥ Somakāḥ Sṛñjayās ca
 tam eka|nāgaṃ dadṛśuḥ samantāt
 sahasraśo vai vicarantam ekaṃ
 yathā Mah”|ēndrasya gajaṃ samīpe.
 saṃdrāvyamāṇaṃ tu balaṃ pareṣāṃ
 parīta|kalpaṃ vibabhau samantataḥ.
 n’ āiv’ āvatasthe samare bhṛṣaṃ bhayād
 vimṛdyamāṇaṃ tu paras|paraṃ tadā.
 tataḥ prabhagnā sahasā mahā|camūḥ
 sā Pāṇḍavī tena nar’|ādhipena
 diśas catasraḥ sahasā vidhāvitā
 gaj’|ēndra|vegaṃ tam a|pārayantī.

its enemy forces. A pedigree, the huge animal was continuously worshipped by the son of Dhrita-rashtra. It was well equipped by men who were experts in elephant-science and was always ridden into battle, Your Majesty. Standing on this elephant, that best of kings looked like the sun as it rises at dawn.

Shalva charged forward on this excellent elephant, O king, and pierced the assembled sons of Pandu with his swift, sharp arrows, which were as terrible as great Indra's thunderbolts. None of your troops or the enemy could see 20.5 a weakness in him as he fired his arrows in that great battle, sending warriors to Yama's realm. It was just as in the past, Your Majesty, when the *daityas* were unable to find any weakness in thunderbolt-wielding Vāsava as he stood on his elephant Airāvata and crushed the demons' army.

The Pándavas, Sómakas and Srínjayas watched that one, single elephant career everywhere before them as if it were a thousand animals, just as great Indra's elephant once did. The enemy troops looked almost possessed as they were put to flight in every direction. Brutally crushing each other in their fear, they were unable to stand their ground in battle. The great Pándava army then suddenly broke up, violently routed in all four directions by that king of men and impotent against the mighty elephant's force.

dr̥ṣṭvā ca tām vegavatīm prabhagnām
 sarve tvadīyā yudhi yodha|mukhyāḥ
 apūjayams te tu nar'ādhīpaṃ taṃ
 dadhmuś ca śaṅkhān śaśi|saṃnikāśān
 20.10 śrutvā ninādaṃ tv atha Kauravāṇām
 harṣād vimuktaṃ saha śaṅkha|śabdaiḥ
 senā|patiḥ Pāṇḍava|Sṛñjayānām
 Pāñcāla|putro mamṛṣe na kopāt.
 tatas tu taṃ vai dvi|radaṃ mah"ātmā
 pratyudyayau tvaramāṇo jayāya
 Jambho yathā Śakra|samāgame vai
 nāg'êndram Airāvaṇam Indra|vāhyam.
 tam āpatantaṃ sahasā tu dr̥ṣṭvā
 Pāñcāla|putraṃ yudhi rāja|simhaḥ
 taṃ vai dvi|paṃ preṣayām āsa tūrṇaṃ
 vadhāya rājan Drupad'ātmajasya.
 sa taṃ dvi|p'êndraṃ sahas"āpatantaṃ
 avidhyad agni|pratimaiḥ pṛṣatkaiḥ
 karmāra|dhautair niśitair jvaladbhir
 nārāca|mukhyais tribhir ugra|vegaiḥ.
 tato 'parān pañca|śatān mah"ātmā
 nārāca|mukhyān visasarja kumbhe.
 sa tais tu viddhaḥ parama|dvi|po raṇe
 tadā parāvṛtya bhṛśaṃ pradudruve.
 20.15 taṃ nāga|rājaṃ sahasā praṇunnaṃ
 vidrāvyamāṇaṃ vinivartya Śālvaḥ
 tottr'āṅkuśaiḥ preṣayām āsa tūrṇaṃ
 Pāñcāla|rājasya rathaṃ pradiśya.
 dr̥ṣṭv"āpatantaṃ sahasā tu nāgaṃ
 Dhṛṣṭadyumnaḥ sva|rathāc chīghram eva

When they saw the enemy rapidly breaking up, all the eminent warriors in your army cheered King Shalva and blew their moon-like conches. But, in his anger, the general 20.10 of the Pándavas and Srínjayas—the Panchála prince Dhri-shta-dyumna—could not bear to hear the joyful cheers of the Káuravas and the blare of their conches. That hero then swiftly rose up against the elephant in order to defeat it, just as Jambha once attacked Airávana—that king of elephants ridden by Indra—in his battle against Shakra.

When Shalva saw the Panchála prince suddenly attacking him in battle, Your Majesty, that lion among kings quickly drove his elephant forward to kill the son of Drupada. But Dhrishta-dyumna pierced that king of elephants with three fine shafts as it violently charged toward him. Polished by a blacksmith, the sharp arrows flew with fierce velocity and blazed like flames. Great-spirited Dhrishta-dyumna then fired another five hundred excellent shafts into the elephant's forehead. Wounded, the mighty elephant turned around and swiftly fled.

Shalva, however, stopped the king of elephants as it fled 20.15 after being so violently repelled. Using goads and hooks, he drove it swiftly toward the chariot of the Panchála prince. Seeing the elephant attacking him with force, heroic Dhri-shta-dyumna took his mace and, with great speed, quickly leaped from his chariot onto the ground, his limbs quivering with fear. With a roar, the mighty elephant fiercely grabbed hold of Dhrishta-dyumna's gold-adorned chariot—as well

gadāṃ pragṛhy' ōgrajavena vīro
 bhūmim prapanno bhaya|vihval'|āṅgaḥ.
 sa taṃ rathaṃ hema|vibhūṣit'|āṅgaṃ
 s'|āśvaṃ sa|sūtaṃ sahasā pragṛhya
 utkṣipyā hastena nadan mahā|dvi|po
 vipothayām āsa vasun|dharā|tale.

Pañcāla|rājasya sutam ca dr̥ṣtvā
 tad" ārditaṃ nāga|vareṇa tena
 tam abhyadhāvat sahasā javena
 Bhīmaḥ Śikhaṇḍī ca Śineś ca naptā.
 śaraiś ca vegam sahasā nigrhya*
 tasy' ābhito vyāpatato gajasya.
 sa saṃgrhīto rathibhir gajo vai
 cacāla tair vāryamāṇas ca saṃkhye.

20.20 tataḥ pr̥ṣatkān pravavarṣa rājā
 sūryo yathā raśmi|jālaṃ samantāt.
 tair āśu|gair vadhyamānā rath'|āughāḥ
 pradudruvuḥ sahitās tatra tatra.
 tat karma Śālvasya samīkṣya sarve
 Pañcāla|putrā nṛ|pa Sṛñjayās ca
 hā|hā|kārair nādayanti* sma yuddhe
 dvi|paṃ samantād rurudhur nar'|āgryāḥ.
 Pañcāla|putras tvaritas tu śūro
 gadāṃ pragṛhy' ā|cala|śṛṅga|kalpām
 sa|saṃbhramaṃ Bhārata śatru|ghātī
 javena vīro 'nusasāra nāgam.
 tatas tu nāgaṃ dharaṇī|dhar'|ābhaṃ
 madaṃ sravantam jala|da|prakāśam
 gadāṃ samāviddhya bhṛṣaṃ jaghāna
 Pañcāla|rājasya sutas tarasvī.

as its driver and horses—and smashed it onto the ground, hurling it with its trunk.

When they saw that best of elephants tormenting the Panchála prince, Bhima, Shikhándin and the descendant of Shini immediately attacked it with speed.

With their arrows, they fiercely curbed the momentum of the elephant as it charged toward them. Restrained by the charioteers, the elephant staggered as it was held back in battle. King Shalva, however, showered arrows on all sides, 20.20 like the sun emitting a web of rays. Struck by those shafts, the hordes of heroes all fled in every direction.

Seeing Shalva's feat, the Srínjayas and sons of Panchála—fine men that they were—all cried out loud shouts in the battle and blocked off the elephant on every side. The heroic prince of Panchála then quickly seized his mace, which was like a mountain peak. And, with haste, the enemy-slaying hero swiftly pursued the elephant, descendant of Bharata. Brandishing his mace, the fierce Panchála prince then violently struck the frenzied, mountain-like elephant as it secreted juices like a cloud.

sa bhinna|kumbhaḥ sahasā vinadya
 mukhāt prabhūtaṁ kṣata|jaṁ vimuñcan
 papāta nāgo dharaṇī|dhar'ābhaḥ
 kṣiti|prakampāc calito yath" ādriḥ.
 20.25 nipātyamāne tu tadā gaj'ēndre
 hā|hā|kr̥te tava putrasya sainye
 sa Śālva|rājasya Śini|pravīro
 jahāra bhallena śiraḥ śitena.
 hr̥t'ōttam'āngo yudhi Sātvatena
 papāta bhūmau saha nāga|rājñā
 yath" ādri|śṛṅgaṁ su|mahat praṇunnaṁ
 vajreṇa dev'ādhipa|coditena.

SAÑJAYA uvāca:

21.1 TASMĪMS TU nihate śūre Śālve samiti|śobhane
 tav' ābhajyad balam vegād vāten' ēva mahā|drumaḥ.
 tat prabhagnaṁ balam dṛṣtvā Kṛtavarmā mahā|rathaḥ
 dadhāra samare śūraḥ śatru|sainyaṁ mahā|balaḥ.
 saṁnivṛttās tu te śūrā dṛṣtvā Sātvatam āhave
 śail'ōpamaṁ sthiraṁ rājan kīryamāṇaṁ śarair yudhi.
 tataḥ pravavṛte yuddhaṁ Kurūṇāṁ Pāṇḍavaiḥ saha
 nivṛttānām mahā|rāja mṛtyuṁ kṛtvā nivartanam.
 21.5 tat' āścaryam abhūd yuddhaṁ Sātvatasya paraiḥ saha
 yad eko vārayām āsa Pāṇḍu|senām dur|āsadām.
 teṣām anyonya|su|hr̥dām kṛte karmaṇi duḥ|kare
 siṁha|nādaḥ prahr̥ṣtānām diva|spṛk su|mahān abhūt.
 tena śabdena vitrastāḥ Pañcālā Bharata'|rṣabha.
 Śiner naptā mahā|bāhur anvapadyata Sātyakiḥ.
 sa samāsādyā rājānaṁ Kṣemadhūrtiṁ mahā|balam
 saptabhir niśitair bāṇair anayad Yama|śādanam.

THE KÁURAVAS DESTROYED

Its forehead split open, the elephant trumpeted loudly as it poured blood from its face. It then fell to the ground like an earth-bearing mountain toppled by an earthquake.

While that king of elephants was falling down and your son's troops were lamenting, the hero of the Shinis* struck off King Shalva's head with a sharp, spear-headed arrow. Shalva fell to the ground beside the mighty elephant, his head chopped off in battle by the Sátvata. He was like a massive mountain peak that had been toppled by a thunderbolt fired by the king of the gods. 20.25

SÁNJAYA said:

AFTER THE SLAUGHTER of heroic Shalva, that ornament of assemblies, your army rapidly broke up like a great tree broken by the wind. But the great warrior and mighty hero Krita-varman withheld the enemy troops in battle when he saw that the army was dispersing. On seeing the Sátvata warrior standing steady like a rock and being covered with arrows in battle, the Káurava heroes returned, Your Majesty. 21.1

A battle then ensued between the Pándavas and the rallied Kuru troops, who had resolved to die rather than flee, O great king. The Sátvata warrior, Krita-varman, fought an incredible battle against the enemy, as he alone restrained Pandu's army, difficult though it was to assail. At this difficult feat, his joyful friends shouted a huge lion-roar that reached the sky. 21.5

The Panchálas were terrified by this noise, bull of the Bharatas. But mighty-armed Sátyaki, the grandson of Shini, then advanced. Attacking the powerful king Kshemadhurti, Sátyaki sent him to Yama's abode with seven sharp

tam āyāntaṃ mahā|bāhuṃ pravapantaṃ śītāñ śārān
javen' abhyapatad dhīmān Hārdikyaḥ Śini|puñ|gavam.

- 21.10 Sātvatau ca mahā|vīryau dhanvinau rathinām varau
anyonyam abhidhāvetām śastra|pravara|dhāriṇau.
Pāṇḍavāḥ saha|Pañcālā yodhās c' ānye nṛp'|ōttamāḥ
prekṣakāḥ samapadyanta tayor ghore samāgame.

nārācāir vatsa|dantais ca Vṛṣṇy|Andhaka|mahā|rathau
abhijaghnatur anyonyam prahr̥ṣṭāv iva kuñjarau.
carantau vividhān mārḡān Hārdikya|Śini|puñ|gavau
muhur antardadhāte tau bāṇa|vr̥ṣṭyā paras|param.
cāpa|vega|bal'|ōddhūtān mārḡaṇān Vṛṣṇi|simhayoh
ākāśe samapaśyāma pataṅgān iva śighra|gān.

- 21.15 tam ekaṃ satya|karmāṇam āsādy Hṛdik'|ātma|jah
avidhyan niśitair bāṇaiś caturbhiś caturo hayān
sa dīrgha|bāhuḥ saṃkruddhas tottr'|ārdita iva dvi|paḥ
aṣṭabhiḥ Kṛtavarmāṇam aviddhyat param'|ēsubhiḥ.
tataḥ pūrṇ'|āyat'|ōtsr̥ṣṭaiḥ Kṛtavarmā śilā|śitaiḥ
Sātyakiṃ tribhir āhatya dhanur ekena cicchide.
nikṛttaṃ tad dhanuḥ śreṣṭham apāsyā Śini|puñ|gavaḥ
anyad ādatta vegena Śaineyaḥ sa|śaram dhanuḥ.

tad ādāya dhanuḥ śreṣṭhaṃ variṣṭhaḥ sarva|dhanvinām
āropya ca dhanuḥ śighraṃ mahā|vīryo mahā|balaḥ,

- 21.20 a|mṛṣyamāṇo dhanuśaś chedanaṃ Kṛtavarmaṇā
kupito 'tirathaḥ śighraṃ Kṛtavarmāṇam abhyayāt.
tataḥ su|niśitair bāṇair daśabhiḥ Śini|puñ|gavaḥ

arrows. Wise Krita-varman, the son of Hrídika, then swiftly attacked the mighty-armed bull of the Shinis as he advanced firing sharp arrows. Wielding their excellent weapons, those two powerful Sátvata archers and best of charioteers charged against each other. The Pándavas, Panchálas and other excellent warriors watched these heroes as they fought in that grim battle. 21.10

With their calf-toothed arrows, the two mighty warriors of the Vrishnis and Ándhakas struck each other like joyful elephants. Moving around in various directions, the son of Hrídika and bull of the Shinis gradually disappeared from sight because of the shower of arrows that they shot at each other. We watched their shafts flying swiftly through the air like bees, fired with powerful velocity from the bows of the two Vrishni lions. The son of Hrídika then attacked lone Sátyaki, whose deeds are truthful, and wounded his four horses with four sharp arrows. Enraged, like an elephant tormented by a goad, long-armed Sátyaki pierced Krita-varman with eight fine shafts. Krita-varman then struck Sátyaki with three stone-sharpened arrows, which were fired from his bow at full stretch, and sliced through Sátyaki's bow with one more. Discarding that fine, severed bow, the bull of the Shinis quickly took up another bow along with its arrows. 21.15

Unable to endure that Krita-varman had cut through his bow, that powerful and mighty champion of all archers took up an excellent, swift bow and strung it. In his rage, that superior warrior then quickly charged against Krita-varman. With ten well-sharpened arrows, the bull of the Shinis 21.20

jaghāna sūtam c' āśvāṁś ca dhvajam ca Kṛtavarmaṇaḥ.

tato rājan mah"ġv|āsaḥ Kṛtavarmā mahā|rathaḥ
hat'āśva|sūtam samprekṣya ratham hema|pariṣkṛtam,
roṣeṇa mahat" āviṣṭaḥ śūlam udyamya mārīṣa
cikṣepa bhujā|vegena jighāṁsuḥ Śini|puñ|gavam.

tac chūlam Sātvato hy ājau nirbhidyā niśitaiḥ śaraiḥ
cūrṇitaṁ pātayām āsa mohayann iva Mādhavam.
tato 'pareṇa bhallena hr̥dy enaṁ samatādayat.

21.25 sa yuddhe Yuyudhānena hat'āśvo hata|sārathiḥ
Kṛtavarmā kṛt'āstreṇa dharaṇīm anvapadyata.
tasmin Sātyakinā vīre dvai|rathe virathikṛte
samapadyata sarveṣāṁ sainyaṇām su|mahad bhayam.
putrasya tava c' ātyarthaṁ viṣādaḥ samajāyata
hata|sūte hat'āśve tu virathe Kṛtavarmaṇi.

hat'āśvam ca samālakṣya hata|sūtam arin|dama
abhyadhāvat Kṛpo rājañ jighāṁsuḥ Śini|puñ|gavam.
tam āropya rath'ōpasthe miṣatām sarva|dhanvinām
apovāha mahā|bāhum tūrṇam āyodhanād api.

21.30 Śaine ye 'dhiṣṭhite rājan virathe Kṛtavarmaṇi
Duryodhana|balaṁ sarvaṁ punar āsīt parāñ|mukham.
tat pare n' ānvabudhyanta sainyaṇa rajasā vṛtāḥ
tāvakāḥ pradrutā rājan Duryodhanam ṛte nṛ|pam.

killed Krita-varman's charioteer and horses and destroyed his banner.

Krita-varman—that great archer and mighty warrior—became filled with violent fury when he saw that his gold-decked chariot had been stripped of its horses and driver. Raising his lance, he hurled it with a powerful throw, my lord, eager to kill the bull of the Shinis.

But the Sátvata warrior Sátyaki sliced up the lance with his sharp arrows in battle and struck down the pulverized weapon, almost bewildering his Mádhava opponent as he did so. With another spear-headed arrow he struck Krita-varman in the heart.

After his horses and driver were killed in battle by skillful 21.25
Yuyudhána, Krita-varman jumped to the ground. A great fear entered all the Káurava troops when heroic Krita-varman lost his chariot in that duel with Sátyaki. Your son, too, became extremely despondent when Krita-varman was stripped of his chariot and his horses and driver were killed.

However, on seeing that Krita-varman had lost his horses and driver, Kripa charged against the bull of the Shinis, eager to kill him, O enemy-slaying king. Under the eyes of all the archers, Kripa lifted mighty-armed Krita-varman onto his chariot platform and swiftly took him away from the battlefield.

With Shini's grandson in control and Krita-varman bereft 21.30
of his chariot, Dur-yódhana's entire army again took flight. The enemy became invisible, covered by dust from the army, and all your forces fled, Your Majesty, except for king Dur-yódhana.

Duryodhanas tu saṃprekṣya bhagnaṃ sva|balam antikāt
javen' ábhyapatat tūrṇaṃ sarvāṃś c' áiko nyavārayat.

Pāṇḍūś ca sarvān saṃkruddho

Dhṛṣṭadyumnaṃ ca Pārṣatam

Śikhaṇḍinaṃ Draupadeyān

Pañcālānāṃ ca ye gaṇāḥ,

Kekayān Somakāṃś c' âiva Sṛñjayāṃś c' âiva mārīṣa
a|saṃbhramaṃ dur|ādharṣaḥ śítair bāṇair avākírat.

21.35 atíṣṭhad āhave yattaḥ putras tava mahā|balaḥ.

yathā yajñe mahān agnir mantra|pūtaḥ prakāśavān

tathā Duryodhano rājā saṃgrāme sarvato 'bhavat.

taṃ pare n' ábhyavartanta martyā mṛtyum iv' āhave.

ath' ânyaṃ ratham āsthāya Hārdikyaḥ samapadyata.

SAÑJAYA uvāca:

22.1 PUTRAS TU TE mahā|rāja ratha|stho rathināṃ varaḥ
dur|utsaho babhau yuddhe yathā Rudraḥ pratāpavān.
tasya bāṇa|sahasrais tu pracchannā hy abhavan mahī
parāṃś ca siṣice bāṇair dhārābhir iva parvatān.

na ca so 'sti pumān kaś cit Pāṇḍavānāṃ bal'|ârṇave
hayo gajo ratho v" âpi yo 'sya bāṇair a|vikṣataḥ.

yaṃ yaṃ hi samare yodhaṃ prapaśyāmi viśāṃ pate
sa sa bāṇaiś cito 'bhūd vai putreṇa tava Bhārata.

22.5 yathā sainyena rajasā samudbhūtena vāhinī

pratyadr̥śyata saṃchannā tathā bāṇair mah" |ātmanaḥ

When Dur-yódhana saw, from nearby, that his troops were breaking up, he instantly charged against the enemy with speed and repelled all of them on his own. Without wavering, the invincible hero angrily covered all of Pandu's sons with his sharp arrows, as well as Prishata's grandson Dhrishta-dyumna, Shikhándin, the sons of Dráupadi, the Panchála regiments, the Kékayas, the Sómakas and the Srínjayas, my lord.

Your mighty son stayed on the battlefield, full of exertion. 21.35
Like a huge, bright fire that has been sanctified by mantras in a sacrifice, King Dur-yódhana appeared everywhere in battle. His enemies were unable to assail him in that battle, just as mortals are unable to assail Death.

The son of Hrídika then climbed onto another chariot and joined Dur-yódhana.

SÁNJAYA said:

YOUR SON—that champion of charioteers—looked like 22.1
mighty Rudra as he stood on his chariot, hard to resist in battle, great king. The earth became covered with thousands of Dur-yódhana's arrows. As if pouring torrents of rain over mountains, Dur-yódhana showered the enemy with his shafts. Not one person in that ocean of the Pándava army—nor any horse, chariot or elephant—remained unscathed by Dur-yódhana's arrows. Every warrior that I saw in the battle became shrouded by your son's shafts, descendant of Bharata. Just as troops are enveloped by dust 22.5
that billows from an army's movement, so they were seen covered with the hero's arrows.

bāṇa|bhūtām apaśyāma pṛthivīm pṛthivī|pate
Duryodhanena prakṛtām kṣipra|hastena dhanvinā.
teṣu yodha|sahasreṣu tāvakeṣu pareṣu ca
eko Duryodhanaś hy āsīt pumān iti matir mama.
tatṛ' ādbhutam apaśyāma tava putrasya vikramam
yad ekaṃ sahitāḥ Pārthā n' ābhyavartanta Bhārata.

Yudhiṣṭhiram śaten' ājau vivyādha Bharata|r̥ṣabha
Bhīmasenaṃ ca saptatyā Sahadevaṃ ca pañcabhiḥ.

22.10 Nakulaṃ ca catuḥ|ṣaṣṭyā Dhr̥ṣṭadyumnaṃ ca pañcabhiḥ
saptabhir Draupadeyāṃś ca tribhir vivyādha Sātyakim.
dhanuś ciccheda bhallena Sahadevasya māriṣa.

tad apāśya dhanuś chinnaṃ Mādrī|putraḥ pratāpavān
abhyadravata rājānaṃ pragṛhy' ānyan mahad dhanuḥ.
tato Duryodhanaṃ saṃkhye vivyādha daśabhiḥ śaraiḥ.

Nakulas tu tato vīro rājānaṃ navabhiḥ śaraiḥ
ghora|rūpair mah"ḥ|ēṣv|āso vivyādha ca nanāda ca.
Sātyakiś c' āiva rājānaṃ śaren' ānata|parvaṇā
Draupadeyās tri|saptatyā dharmā|rājaś ca pañcabhiḥ
aśītyā Bhīmasenaś ca śarai rājānaṃ ārpayan.

samantāt kīryamāṇas tu bāṇa|saṅghair mah"ḥ|ātmaabhiḥ
na cacāla mahā|rāja sarva|sainyasya paśyataḥ.

22.15 lāghavaṃ sau|ṣṭhavaṃ c' āpi vīryaṃ c' āpi mah"ḥ|ātmanah
ati sarvāṇi bhūtāni dadṛśuḥ sarva|mānavāḥ.

We watched bow-wielding Dur-yódhana transform the earth into arrows with his agile hands, O lord of the earth. Indeed, I considered that Dur-yódhana was the only man that existed among the thousands of fighters in both your army and the enemy troops. It was incredible for us to see your son's prowess, descendant of Bharata, as all the Parthas together could not assail him on his own.

Dur-yódhana pierced Yudhi-shthira with a hundred arrows in battle and hit Bhima-sena with seventy and Saha-deva with five, O bull of the Bharatas. He then wounded Nákula with sixty-four shafts, Dhrishta-dyumna with five, the sons of Dráupadi with seven and Sátyaki with three. He then cut through Saha-deva's bow with a spear-headed arrow, my lord. 22.10

But Saha-deva, the mighty son of Madri, discarded that severed bow and charged against the king, seizing hold of another, huge bow. He then pierced Dur-yódhana in battle with ten arrows.

Nákula, that heroic and mighty archer, also wounded the king with nine shafts—which were terrifying to behold—and then roared. Sátyaki, too, shot King Dur-yódhana with a straight shaft, as did the sons of Dráupadi with seventy-three arrows, the King of Righteousness with five and Bhima-sena with eighty more.

However, although covered on all sides by the hordes of arrows fired by these heroes, Dur-yódhana—who was under the eyes of the entire army—did not waver, Your Majesty. All the men watched the agility, skill and energy shown by heroic Dur-yódhana, which surpassed every living creature. 22.15

Dhārtarāṣṭrā hi rāj'ēndra yodhās tu sv|alpam antaram
 a|paśyamānā rājānam paryavartanta daṁśitāḥ.
 teṣāṃ āpatatāṃ ghoras tumulaḥ samapadyata
 kṣubdhasya hi samudrasya prāvṛṭṭikāle yathā svanaḥ.
 samāsādyā raṇe te tu rājānam a|parājitam
 pratyudyayur mah"ēṣv|āsāḥ Pāṇḍavān ātatāyinaḥ.

Bhīmasenaṃ raṇe kruddho Droṇa|putro nyavārayat.
 nānā|bāṇair mahā|rāja pramuktaiḥ sarvato|diśam
 n' ājñāyanta raṇe vīrā na diśaḥ pradiśaḥ kutāḥ.

22.20 tāv ubhau krūra|karmāṇāv ubhau Bhārata duḥ|sahau
 ghora|rūpam ayudhyetāṃ kṛta|pratikṛt'āiṣiṇau
 trāsayantau diśaḥ sarvā jyā|kṣepa|kaṭhina|tvacau.

Śakunis tu raṇe vīro Yudhiṣṭhiraṃ apīḍayat.
 tasy' āśvāṃś caturō hatvā Subalasya suto vibho
 nādaṃ cakāra balavat sarva|sainyāni kopayan.
 etasminn antare vīraṃ rājānam a|parājitam
 apovāha rathen' ājau Sahadevaḥ pratāpavān.
 ath' ānyaṃ ratham āsthāya Dharma|putro Yudhiṣṭhiraḥ
 Śakuniṃ navabhir viddhvā punar vivyādha pañcabhiḥ
 nanāda ca mahā|nādaṃ pravaraḥ sarva|dhanvinām.

tad yuddham abhavac citraṃ ghora|rūpaṃ ca māriṣa
 prekṣatāṃ prīti|jananaṃ siddha|cāraṇa|sevitam.

Then, king of kings, Dhrita-rashtra's troops, who had been absent for only a short while, returned to King Dur-yódhana wearing their armor. There was a horrific tumult as they advanced forward, like the sound of the ocean surging in the rainy season. Joining their undefeated king in battle, the mighty archers rose up against the bow-drawing Pándavas.

The furious son of Drona held back Bhima-sena in battle. The heroes on the battlefield became invisible because of the array of arrows that were fired on every side; nor could the major directions be seen, let alone the minor ones.

Both Ashva-tthaman and Bhima were cruel in their ac- 22.20
tions and difficult to repel. Both also had rough skin from drawing their bowstrings. Constantly seeking to counter each other, they fought a contest that was horrifying to see and that filled every direction with terror.

Heroic Shákuni besieged Yudhi-shthira in battle. Slaughtering Yudhi-shthira's four horses, the powerful son of Súbala then roared, provoking all the troops to anger, my lord. Mighty Saha-deva drove away the heroic and undefeated king in his chariot in the battle. Standing on this new chariot, Yudhi-shthira, the son of Righteousness, pierced Shákuni with nine arrows and then again with five more. That champion of all archers then made a huge roar.

The battle was both wonderful and awful, my lord. Attended by *siddhas* and *cháranas*, it brought joy to onlookers.

22.25 Ulūkas tu mah”|ēṣv|āsaṃ Nakulaṃ yuddha|dur|madam
abhyadravad a|mey’|ātmā śara|varṣaiḥ samantataḥ.
tath” āiva Nakulaḥ śūraḥ Saubalasya sutam raṇe
śara|varṣeṇa mahatā samantāt paryavārayat.

tau tatra samare vīrau kula|putrau mahā|rathau
yodhayantāv apaśyetām kṛta|pratikṛt’|āiṣiṇau.

tath” āiva Kṛtavarmāṇaṃ Śaineyaḥ śatru|tāpanaḥ
yodhayañ śuśubhe rājan Baliṃ Śakra iv’ āhave.

Duryodhano dhanuś chittvā Dhṛṣṭadyumnasya saṃyuge
ath’ āinaṃ chinna|dhanvānaṃ vivyādha niśitaiḥ śaraiḥ.

22.30 Dhṛṣṭadyumno ’pi samare pragṛhya param’|āyudham
rājānaṃ yodhayām āsa paśyatām sarva|dhanvinām.
tayor yuddham mahac c’ āsīt saṃgrāme Bharata’|rṣabha
prabhinmayor yathā saktam mattayor vara|hastinoḥ

Gautamas tu raṇe kruddho Draupadeyān mahā|balān
vivyādha bahubhiḥ śūraḥ śaraiḥ saṃnata|parvabhiḥ.
tasya tair abhavad yuddham indriyair iva dehinaḥ
ghora|rūpam a|saṃvāryaṃ nirmalyādam avartata.
te ca saṃpīḍayām āsur indriyān’ īva bālīsam.

sa ca tān prati saṃrabdhaḥ pratyayodhayad āhave.

22.35 evaṃ citram abhūd yuddham tasya taiḥ saha Bhārata
utthāy’|ōtthāya hi yathā dehinām indriyair vibho.

With showers of arrows fired on every side, infinite- 22.25
spirited Ulúka then attacked the great archer Nákula, who
is difficult to conquer in battle. In just the same way, heroic
Nákula repelled Súbala's grandson* in battle by firing a
vast shower of arrows in every direction. The two heroes
were seen fighting one another in battle, both of them
great warriors from noble families and both eager to counter
the other.

In a similar manner, enemy-incinerating Sátyaki, the
grandson of Shini, looked glorious as he fought against
Krita-varman, just as Shakra did in his battle against Bali.

Dur-yódhana, meanwhile, cut through Dhrishta-dyum-
na's bow in battle and then pierced the bowless hero with his 22.30
sharp shafts. But Dhrishta-dyumna picked up an excellent
weapon and fought the king in battle, while all the archers
looked on. The two warriors then engaged in a huge combat
on the battlefield, bull of the Bharatas; it was like a contest
between two fine, rutting and frenzied elephants.

Filled with battle-fury, Kripa, the heroic grandson of
Gótama, then pierced the mighty sons of Dráupadi with
numerous straight arrows. His battle against them was ter-
rible, unrestrained and limitless, and resembled the struggle
between the embodied soul and the five senses. The five
sons of Dráupadi besieged him, just as the senses besiege a
fool. Enraged, the grandson of Gótama fought back against
them in battle. In this way, there was a wondrous battle be- 22.35
tween the grandson of Gótama and the sons of Dráupadi,
O Bhárata. It was like the never-ending conflict between
embodied souls and the senses, my lord.

narās c' āiva naraiḥ sārdhaṃ dantino dantibhis tathā
 hayā hayaiḥ samāsaktā rathino rathibhiḥ saha.
 saṃkulaṃ c' ābhavad bhūyo ghora|rūpaṃ viśaṃ pate.
 idaṃ citram idaṃ ghoram idaṃ raudram iti prabho.
 yuddhāny āsan mahā|rāja ghorāṇi ca bahūni ca.
 te samāsādya samare paras|param arin|damāḥ
 vyanadamś c' āiva jaghnuś ca samāsādya mah"āhave.

teṣāṃ śastra|samudbhūtaṃ rajas tīvram adṛśyata
 vātena c' ōddhataṃ rājan dhāvadbhis c' āśva|sādibhiḥ.
 22.40 ratha|nemi|samudbhūtaṃ niḥśvāsaiś c' āpi dantinām
 rajaḥ sandhy'ābhra|kalilaṃ divā|kara|pathaṃ yayau.
 rajasā tena saṃprkto bhās|karo niṣprabhaḥ kṛtaḥ.
 saṃchādit" ābhavad bhūmis te ca sūrā mahā|rathāḥ.

muhūrtād iva saṃvṛttaṃ nīrajaskaṃ samantataḥ
 vīra|śoṇita|siktāyāṃ bhūmau Bharata|sattama
 upāsāmyat tatas tīvraṃ tad rajo ghora|darśanam.

tato 'paśyam ahaṃ bhūyo dvandva|yuddhāni Bhārata
 yathā|prāṇaṃ yathā|śreṣṭhaṃ madhy'āhne vai su|dāruṇam.
 varmaṇāṃ tatra rāj'ēndra vyadrśyant' ōjvalāḥ prabhāḥ
 śabdaś ca tumulaḥ saṃkhye śarāṇāṃ patatām abhūt
 mahā|veṇu|vanasy' ēva dahyamānasya parvate.

THE KÁURAVAS DESTROYED

Men engaged in battle with men, elephants with elephants, horses with horses, and charioteers with charioteers. Once more the war became chaotic and terrible to see, lord of the people. Here the battle was full of wonder, over there it was awful, and over there it was horrific, my lord. The conflicts were dreadful and numerous, great king. As they attacked and clashed against each other, the enemy-taming warriors roared out loud and killed one another in that great battle.

A fierce cloud of dust came into view, Your Majesty, stirred up by the troops' weapons and billowing because of the wind and fleeing cavalrymen. Stirred up further by the chariot wheels and the snorts of elephants, the dust climbed to the sky, thick as evening clouds. Tainted by the dust, the sun lost its radiance, and the earth and heroic warriors became obscured. 22.40

But in a short while, when the earth had been sprinkled with the blood of heroes, everywhere became clear of dust and the fierce and terrifying cloud settled.

Once again, descendant of Bharata, I watched men fight horrific duels at midday, each according to their strength and superiority. Their armor shone with blazing splendor, king of kings, and the noise of their arrows flying in the battle became tumultuous, like the sound of a large bamboo forest burning on a mountain.

SAÑJAYA uvāca:

23.1 VARTAMĀNE TADĀ yuddhe ghora|rūpe bhayānake
 abhajyata balaṃ tatra tava putrasya Pāṇḍavaiḥ.
 tāṃs tu yatnena mahatā saṃnivārya mahā|rathān
 putras te yodhayām āsa Pāṇḍavānām anīkinīm.
 nivṛttāḥ sahasā yodhās tava putrajay'āiṣiṇaḥ.
 saṃnivṛtteṣu teṣv evaṃ yuddham āsīt su|dāruṇam
 tāvakānām pareṣāṃ ca dev'|āsurā|raṇ'|ōpamam.

pareṣāṃ tava sainye vā n' āsīt kaś cit parān|mukhaḥ.
 anumānena yudhyante saṃjñābhiś ca paras|param.
 teṣāṃ kṣayo mahān āsīd yudhyatām itar'|ētaram.

23.5 tato Yudhiṣṭhiro rājā krodhena mahatā yutaḥ
 jigīṣamāṇaḥ saṃgrāme Dhārtarāṣṭrān sa|rājakān.
 tribhiḥ Śāradvataṃ viddhvā rukma|puṅkhaiḥ śilā|śitaiḥ
 caturbhir nijaghān' āśvān nārācaiḥ Kṛtavarmaṇaḥ.
 Aśvatthāmā tu Hārdikyam apovāha yaśasvinam;
 atha Śāradvato 'ṣṭābhiḥ pratyaviddhyad Yudhiṣṭhiram.

tato Duryodhano rājā rathān sapta|śatān raṇe
 preṣayad yatra rāj' āsau Dharma|putro Yudhiṣṭhirāḥ
 te rathā rathibhir yuktā mano|māruta|raṃhasaḥ
 abhyadravanta saṃgrāme Kaunteyasya rathaṃ prati.

23.10 te samantān mahā|rāja parivārya Yudhiṣṭhiram
 a|dr̥ṣyaṃ sāyakaiś cakrur meghā iva divā|karam.

THE KÁURAVAS DESTROYED

SÁNJAYA said:

DURING THIS horrific and terrifying battle, the Pándavas 23.1
split open your son's army on the battlefield. With a mighty
effort, however, your son restrained his great warriors and
fought back against the Pándavas' troops. The Pándava war-
riors, although eager to conquer your son, were repelled with
force. At their withdrawal, there was a grim battle between
your men and the enemy troops, resembling a war between
the gods and demons.

None of the enemy or your troops turned their backs.
They fought one another through signs and inference, and
there was a vast massacre as they battled against one another.

King Yudhi-shthira then became filled with huge rage 23.5
and yearned to attack Dhrita-rashtra's troops in battle, as
well as their king. Piercing Kripa, the son of Sharádvat,
with three gold-feathered, stone-sharpened arrows, Yudhi-
shthira killed Krita-varman's horses with four more. Ash-
va-tthaman, however, took away Krita-varman, the glorious
son of Hrídika, whereupon the son of Sharádvat pierced
Yudhi-shthira back with eight shafts.

King Dur-yódhana then dispatched seven hundred char-
iots against King Yudhi-shthira, the son of Righteousness,
on the battlefield. Swift as the mind or wind, the chariots
charged with their charioteers against the vehicle of the son
of Kunti in battle. They surrounded Yudhi-shthira on all 23.10
sides, great king, and made him invisible with their arrows,
just as clouds conceal the sun.

te dr̥ṣṭvā dharma|rājānaṃ Kauraveyais tathā kṛtam
n' ām̐ṣyanta su|saṃrabdhāḥ Śikhaṇḍi|pramukhā rathāḥ.
rathair aśva|varair yuktaiḥ kiṅkiṇi|jāla|saṃvṛtaiḥ
ājagmur atha rakṣantaḥ Kuntī|putraṃ Yudhiṣṭhiram.

tataḥ pravavṛte raudraḥ saṃgrāmaḥ śonit' |ōdakaḥ
Pāṇḍavānāṃ Kurūṇāṃ ca Yama|rāṣṭra|vivardhanaḥ.
rathān sapta|śatān hatvā Kurūṇāṃ ātatāyinām
Pāṇḍavāḥ saha Pañcālaiḥ punar ev' ābhyavārayan.

23.15 tatra yuddhaṃ mahac c' āsīt tava putrasya Pāṇḍavaiḥ
na ca nas tādṛśaṃ dr̥ṣṭaṃ n' āiva c' āpi pariśrutam.

vartamāne tadā yuddhe nirmaryāde samantataḥ
vadhyamāneṣu yodheṣu tāvakeṣv itareṣu ca,
vinadatsu ca yodheṣu śaṅkha|varyaiś ca pūritaiḥ,
utkruṣṭaiḥ siṃha|nāдайś ca garjitaiś c' āiva dhanvinām,
atipravṛtte yuddhe ca chidyamāneṣu marmasu
dhāvamāneṣu yodheṣu jaya|gr̥ddhiṣu māriṣa,
saṃhāre sarvato jāte pṛthivyāṃ śoka|saṃbhave
bahvīnām uttama|strīṇāṃ sīmant' |ōddharaṇe tathā,

23.20 nirmaryāde mahā|yuddhe vartamāne su|dāruṇe
prādur āsan vināśāya tad' ōtpātāḥ su|dāruṇāḥ.
cacāla śabdaṃ kurvāṇā sa|parvata|vanā mahī.
sa|daṇḍāḥ s' |ōlmukā rājan kīryamāṇāḥ samantataḥ
ulkāḥ petur divo bhūmāv āhatya ravi|maṇḍalam.
viṣvag|vātāḥ prādur āsan nīcaiḥ śarkara|varṣiṇaḥ.
aśrūṇi mumucur nāgā vepathuṃ c' āspr̥śan bhṛṣam.

Filled with great fury, the heroes that were led by Shikhá-
ndin were unable to endure seeing the Káuravas act in this
way against the King of Righteousness. Advancing toward
Yudhi-shthira, the son of Kunti, they protected him with
their chariots, which were yoked to the finest horses and
covered with nets of bells.

There was then a hideous battle between the Pándavas
and the Kurus, in which blood flowed like water and which
increased the kingdom of Yama. Destroying the seven hun-
dred chariots of the Kuru archers, the Pándavas and the
Panchálas once more repelled them. It was a vast battle be- 23.15
tween your son and the Pándavas, the like of which we had
never seen or heard of.

War was then waged without limits in all directions.
Troops from both your army and the enemy were slaugh-
tered. Warriors shouted and fine conches blared. Archers
bellowed and cried out lion-roars. The battle became ex-
treme, my lord, as vital organs were pierced and soldiers
charged about, eager for victory. Destruction occurred ev-
erywhere; the earth became full of grief; and multitudes
of noble women tore out their hair. While this dreadful, 23.20
vast battle continued without limits, terrifying omens ap-
peared, spelling destruction. The earth, with its mountains
and forests, shook and groaned. Meteors struck the sphere
of the sun and fell to the ground from the sky, scattered
on every side, along with sticks and blazing coals. Winds
arose, swirling in every direction and pouring down gravel.
Elephants shed tears and trembled violently.

etān ghorān anādṛtya samutpātān su|dāruṇān
 punar yuddhāya saṃyattāḥ kṣatriyās tasthur a|vyathāḥ
 ramaṇīye Kuru|kṣetre puṇye svargam yiyāsavaḥ.
 tato Gāndhāra|rājasya putraḥ Śakunir abravīt:

«yudhyadhvam agrato yāvat prṣṭhato hanmi Pāṇḍavān!»

23.25 tato naḥ saṃprayātānām Madra|yodhās tarasvinaḥ
 hr̥ṣṭāḥ kilakilā|śabdam akurvanta, pare tathā.
 asmāṃs tu punar āsādya labdha|lakṣā dur|āsadāḥ
 śar'|āsanāni dhunvantaḥ śara|varṣair avākiran.
 tato hataṃ parais tatra Madra|rāja|balaṃ tadā
 Duryodhana|balaṃ dṛṣṭvā punar āsīt parān|mukham.

Gāndhāra|rājas tu punar

vākyam āha tato balī:

«nivartadhvam! a|dharmajjñā

yudhyadhvam! kiṃ sṛtena vaḥ!»

anīkam daśa|sāhasram aśvānām Bharata'|rṣabha
 āsīd Gāndhāra|rājasya viśāla|prāsa|yodhinām.

23.30 balena tena vikramya vartamāne jana|kṣaye
 prṣṭhataḥ Pāṇḍav'|ānīkam abhyaghnan niśitaiḥ śaraiḥ.
 tad abhram iva vātena kṣipyamāṇam samantataḥ
 abhajyata mahā|rāja Pāṇḍūnām su|mahad balam.

tato Yudhiṣṭhiraḥ prekṣya bhagnaṃ sva|balaṃ antikāt
 abhyanodayad a|vyagraḥ Sahadevaṃ mahā|balaṃ:

Taking no notice of these terrifying and awful portents, the warriors once again became intent on battle. Eager to attain heaven, they held their positions unflinchingly on the delightful and auspicious field of the Kurus. Shákuni, the prince of Gandhára, then exclaimed:

“Fight the Pándavas at the front, while I slaughter them in the rear!”

As we advanced, the swift Madra warriors shouted cheers 23.25
of joy. And the enemy also did the same. Precise in their aim and difficult to assail, the enemy attacked us once more and covered us with showers of arrows as they shook their bows. When they saw that the enemy was slaughtering the king of the Madras’ army on the battlefield, Dur-yódhana’s troops once again fled, Your Majesty.

However, Shákuni, the powerful prince of Gandhára, shouted: “Turn around! You know what is wrong,* so fight! What is the point of fleeing?”

The Gandhára prince had a contingent of ten thousand horses, which fought with mighty lances, O bull of the Bharatas. While the massacre of men continued, Shákuni 23.30
attacked the Pándava troops with that force and struck them in their rear with sharp arrows. The vast army of the Pandus broke up, Your Majesty, like a cloud dispersed by the wind in every direction.

But when Yudhi-shthira saw, from nearby, that his army had been broken, he calmly urged on mighty Saha-deva, saying:

«asau Subala|putro no jaghanaṃ pīḍya daṃśitāḥ
sainyāni sūdayaty eṣa. paśya Pāṇḍava dur|matim!
gaccha tvaṃ Draupadeyaiś ca Śakuniṃ Saubalaṃ jahi!
rath'āṇīkam ahaṃ dhakṣye Pañcāla|sahito 'n|agha.

23.35 gacchantu kuñjarāḥ sarve vājinaś ca saha tvayā
pādātāś ca tri|sāhasrāḥ. Śakuniṃ tair vṛto jahi!»

tato gajāḥ sapta|śatāś cāpa|pāṇibhir āsthitāḥ
pañca c' āśva|sahasrāṇi Sahadevaś ca vīryavān,
pādātāś ca tri|sāhasrā Draupadeyāś ca sarvaśaḥ
raṇe hy abhyadravaṃs te tu Śakuniṃ yuddha|dur|madam.

tatas tu Saubalo rājann abhyatikramya Pāṇḍavān
jaghāna prṣṭhataḥ senāṃ jaya|grddhaḥ pratāpavān.

aśv'ārohaś tu saṃrabdhāḥ Pāṇḍavānāṃ tarasvināṃ
prāviśan Saubal'āṇīkam abhyatikramya tān rathān.

23.40 te tatra sādinaḥ śūrāḥ Saubalasya mahad balam
raṇa|madhye 'vatiṣṭhantaḥ śara|varṣair avākiran.
tad udyata|gadā|prāsam a|kā|puruṣa|sevitam
prāvartata mahad yuddhaṃ rājan dur|mantrite tava.

upāramanta jyā|śabdāḥ prekṣakā rathino 'bhavan.
na hi sveṣāṃ pareṣāṃ vā viśeṣaḥ pratyadrṣyata.
śūra|bāhu|viṣṣṭānāṃ śaktīnāṃ Bharata'rṣabha
jyotiṣāṃ iva saṃpātam apaśyan Kuru|Pāṇḍavāḥ.
ṛṣṭibhir vimalābhiś ca tatra tatra viśāṃ pate
saṃpatantībhir ākāśam āvṛtaṃ bahv aśobhata.

“The son of Súbala stands over there, clad in armor. Pummeling our rear guard, he is slaughtering our troops. Look at his villainy, Pándava! Go with the sons of Dráupadi and kill Shákuni, the son of Súbala. Together with the Panchálas I will incinerate their chariot division, virtuous prince. Take with you all the elephants and cavalry, and also three thousand foot soldiers. Surrounded by these forces, destroy Shákuni!” 23.35

Seven hundred elephants ridden by archers, five thousand horses, three thousand infantrymen, the five sons of Dráupadi and powerful Saha-deva all then charged against Shákuni in battle, who is difficult to defeat in war.

But the mighty son of Súbala overpowered the Pándavas, Your Majesty, and slaughtered their army at the rear, greedy as he was for victory.

Enraged, the cavalrymen of the fierce Pándavas overwhelmed the enemy chariots and penetrated the son of Súbala’s army. Taking their stand in the middle of the battlefield, the heroic horsemen covered the great army of Súbala’s son with showers of arrows. Because of your bad policy, Your Majesty, a huge battle then ensued, in which courage abounded and maces and lances were brandished. 23.40

The noise of bowstrings ceased and the charioteers became onlookers. It was impossible to distinguish between our troops and the enemy. Both the Kurus and the Pándavas watched spears fly through the air like flames, hurled by the arms of heroes, bull of the Bharatas. The sky glistened brightly, lord of the people, as it became filled in every direction with radiant, flying javelins. The missiles that fell on every side looked like locusts in the sky, best 23.45

23.45 prāsānām patatām rājan rūpam āsīt samantataḥ
 śalabhānām iv' ākāśe tadā Bharata|sattama.
 rudhir'|ôkṣita|sarv'|āṅgā vipraviddhair niyantr̥bhiḥ
 hayāḥ paripatanti sma śataśo 'tha sahasraśaḥ.

anyonyam pariṣṭās ca samāsādya paras|param
 āvikṣatāḥ sma dṛśyante vamanto rudhiram mukhaiḥ.
 tato 'bhavat tamo ghoram sainyena rajasā vṛte.
 tāt apākramato 'drākṣam tasmād deśād arin|dama
 aśvān rājan manuṣyāṃś ca rajasā samvṛte sati.
 bhūmau nipatitās c' ānye vamanto rudhiram bahu
 keśā|keśi|samālagnā na śekuś ceṣṭitum narāḥ.

23.50 anyonyam aśva|prṣṭhebhyo vikarṣanto mahā|balāḥ
 mallā iva samāsādya nijaghnur itar'|êtaram
 aśvaiś ca vyapakṣyanta bahavo 'tra gat'|āsavaḥ.
 bhūmau nipatitās c' ānye bahavo vijay'|āiṣiṇaḥ
 tatra tatra vyadr̥śyanta puruṣāḥ śūra|māninaḥ.

rakt'|ôkṣitaiś chinna|bhujair apakṣṭa|śīro|ruhaiḥ
 vyadr̥śyata mahī kīrṇā śataśo 'tha sahasraśaḥ.
 dūram na śakyam tatr' āsīd gantum aśvena kena cit
 s'|âśv'|ārohair hatair aśvair āvṛte vasu|dhā|tale,
 rudhir'|ôkṣita|sannāhair ātta|śastrair udāyudhaiḥ
 nānā|praharaṇair ghoraiḥ paras|para|vadh'|âiṣibhiḥ
 su|samnikṣṭaiḥ samgrāme hata|bhūyiṣṭha|sainikaiḥ.

of Bharatas. Horses dropped down in their hundreds and thousands, their entire bodies drenched in blood because of their wounded riders.

Having crushed one another in close combat, wounded soldiers were seen vomiting blood from their mouths. Dust then arose from the army, bringing terrible darkness. I saw horses and men fleeing from the area, as the battlefield became covered with dust, O tamer of enemies. Others fell to the ground, vomiting large amounts of blood and unable to move because their hair was entangled with the locks of others.

Like wrestlers in combat, the mighty warriors dragged 23.50
each other off horses' backs and slaughtered one another. Many who lost their lives in the battle were carried away by their horses. Here and there, numerous others were seen fallen to the ground—men who had been eager for victory and who were proud of their heroism.

The earth was seen covered with hundreds and thousands of blood-soaked troops, their arms lopped off and their hair ripped away. It was impossible for anyone to move far by horse: the earth was strewn with slaughtered steeds and horsemen, and with soldiers who had fought very close together in battle, seeking to kill each other with a diversity of terrifying weapons. Mostly dead, they were still armed and holding their weapons, and their armor was drenched in blood.

23.55 sa muhūrtaṃ tato yuddhvā Saubalo 'tha viśāṃ pate
 ṣaṭ|śāhasrair hayaiḥ śiṣṭair apāyāc Chakunis tataḥ.
 tath" āiva Pāṇḍav'ānīkaṃ rudhireṇa samukṣitam
 ṣaṭ|śāhasrair hayaiḥ śiṣṭair apāyāc chrānta|vāhanam.
 aśv'ārohaś ca Pāṇḍūnām abruvan rudhir'ōkṣitāḥ
 su|saṃnikṛṣṭe saṃgrāme bhūyiṣṭhe tyakta|jīvitāḥ:

«na hi śakyaṃ rathair yoddhuṃ kuta eva mahā|gajaiḥ.
 rathān eva rathā yāntu kuñjarāḥ kuñjarān api.
 pratiyāto hi Śakuniḥ svam anīkaṃ avasthitaḥ.
 na punaḥ Saubalo rājā yuddham abhyāgamiṣyati!»

23.60 tatas tu Draupadeyāś ca te mattā mahā|dvī|pāḥ
 prayayur yatra Pāñcālyo Dhṛṣṭadyumno mahā|rathaḥ.
 Sahadevo 'pi Kauravya rajo|meghe samutthite
 ekākī prayayau tatra yatra rājā Yudhiṣṭhiraḥ.
 tatas teṣu prayāteṣu Śakuniḥ Saubalaḥ punaḥ
 pārśvato 'bhyahanat kruddho Dhṛṣṭadyumnasya vāhinīm.
 tat punas tumulaṃ yuddhaṃ prāṇāṃs tyaktv" ābhyavartata
 tāvakānām pareṣām ca paras|para|vadh'āiṣiṇām.

te c' ānyonyam avaiḥṣanta tasmin vīra|saṃāgame
 yodhāḥ paryapatan rājañ śataśo 'tha sahasraśaḥ.

23.65 asibhiś chidyamānānām śirasām loka|saṃkṣaye
 prādur|āsīn mahāñ śabdas tālānām patatām iva,
 vimuktānām śarīraṇām chinnānām patatām bhuvi
 s'āyudhānām ca bāhūnām ūrūṇām ca viśāṃ pate
 āsit kaṭakaṭa|śabdaḥ su|mahāṃl loma|harṣaṇaḥ.

After he had fought for a while, Shákuni, the son of Sú-bala, departed with his remaining six thousand horses, O lord of the people.* Likewise, the blood-soaked army of the Pándavas retreated with their remaining six thousand horses, their animals exhausted. 23.55

The blood-soaked cavalymen of the Pandus, who were ready to give up their lives in that extremely close combat, then said:

“It is impossible to fight here with chariots, let alone with mighty elephants. Chariots should advance against chariots and elephants against elephants. Shákuni has retreated and taken up position in his own regiment. The royal son of Súbala will not again return to battle!”

The sons of Dráupadi and the frenzied, mighty elephants then moved toward Dhrishta-dyumna, that great warrior of Panchála. When the dust cloud lifted, Saha-deva proceeded on his own toward King Yudhi-shthira, O king of the Kurus. 23.60

After those warriors had proceeded, furious Shákuni, the son of Súbala, once again began to strike Dhrishta-dyumna’s army in the flanks. There was then once more a turbulent battle between your troops and the enemy, both sides willing to give up their lives and eager to kill the other.

In that conflict between heroes, Your Majesty, the warriors eyed one another and then charged forward in their hundreds and thousands. During that destruction of the world, lord of the people, heads that had been chopped off by swords thumped loudly like falling coconuts. There was also the loud, thudding noise—making one’s hair stand on end—of discarded, lacerated bodies falling to the ground, as well as thighs and weapon-bearing arms, Your Majesty. 23.65

nighnanto niśitaiḥ śastrair bhrātīn putrān sakhīn api
yodhāḥ paripatanti sma yathā” āmiṣa|kṛte khagāḥ.
anyonyaṃ pratisaṃrabdhaḥ samāsādyā paras|param
«ahaṃ pūrvam ahaṃ pūrvam iti» nighnan* sahasraśaḥ.
saṃghāten’ āsana|bhraṣṭair aśv’|ārohair gat’|āsubhiḥ
hayāḥ paripatanti sma śataśo ’tha sahasraśaḥ.

23.70 sphuratām pratipiṣṭānām aśvānām śīghra|gāminām
stanatām ca manuṣyāṇām saṃnaddhānām viśāṃ pate
śakty|ṛṣṭi|prāsa|śabdaś ca tumulaḥ samapadyata
bhindatām para|marmāṇi rājan durmantrite tava.

śram’|ābhībhūtāḥ saṃrabdhaḥ śrānta|vāhāḥ pipāsavaḥ
vikṣatāś ca śitaiḥ śastrair abhyavartanta tāvakāḥ.
mattā rudhira|gandhena bahavo ’tra vicetasāḥ
jaghnuḥ parān svakāṃś c’ āiva prāptān prāptān an|antarān.
bahavaś ca gata|prāṇāḥ kṣatriyā jaya|grddhinaḥ
bhūmāv abhyapatan rājañ śara|vṛṣṭibhir āvṛtāḥ.

23.75 vṛka|grdhra|śṛgālānām tumule modane ’hani
āsīd bala|kṣayo ghoras tava putrasya paśyataḥ.
nar’|āśva|kāyaiḥ saṃchannā bhūmir āsīd viśāṃ pate
rudhir’|ōdaka|citrā ca bhīrūṇām bhaya|vardhinī.

asibhiḥ paṭṭiśaiḥ śūlais takṣamāṇāḥ punaḥ punaḥ
tāvakāḥ Pāṇḍaveyāś ca na nyavartanta Bhārata.
praharanto yathā|śakti yāvat prāṇasya dhāraṇam
yodhāḥ paripatanti sma vamanto rudhiraṃ vraṇaiḥ.
śiro grhītvā keśeṣu kabandhaḥ sma pradṛśyate

Like birds greedy for carrion, the warriors rushed around, killing brothers, sons and friends with their sharp arrows. Incensed at each other, thousands of troops slaughtered one another in mutual combat, shouting, “Me first! Me first!” Horses charged about in their hundreds and thousands, their riders dead and fallen from their saddles through battle. There was a tumultuous noise of swift horses trembling and rubbing against each other, of armed men roaring, and of spears, javelins and arrows piercing the innards of enemies—and all because of your bad policy, Your Majesty. 23.70

Your furious troops then began to withdraw when their animals grew tired and when they themselves had become thirsty, wounded by sharp weapons and overcome with fatigue. Many on the battlefield became maddened and deranged by the smell of blood and indiscriminately killed anyone that they came across, whether their own troops or the enemy. Many warriors lost their lives in their greed for victory and fell to the ground, enveloped by showers of arrows, O king.

On that turbulent day, which brought delight to wolves, vultures and jackals, the Kuru army suffered a terrible massacre under your son’s very eyes. The earth was covered with the bodies of men and horses, lord of the people, and it glistened with water-like blood, filling the timid with fear. 23.75

Although repeatedly mangled by swords, spears and pikes, neither your troops nor the Pándavas retreated, descendant of Bharata. Warriors rushed around, pouring blood from their wounds and striking their opponents as powerfully as they could, while still preserving their lives. A torso came into view; holding its head by the hair, it wielded a sharp

udyamya ca śitaṃ khaḍgaṃ rudhīreṇa pariplutam.

23.80 tathā ōtthiteṣu bahuṣu kabandheṣu nar'ādhīpa
tathā rudhīra|gandhena yodhāḥ kaśmalam āviśan.

mandī|bhūte tataḥ śabde Pāṇḍavānāṃ mahad balam
alp'āvaśiṣṭais tura|gair abhyavartata Saubalaḥ.
tato 'bhyadhāvams tvaritāḥ Pāṇḍavā jaya|grddhinaḥ
padātayaś ca nāgāś ca sādinaś c' ōdyat'āyudhāḥ.
koṣṭhakī|kr̥tya c' āpy enaṃ parikṣipyā ca sarvaśaḥ
śastrair nānā|vidhair jaghnur yuddha|pāraṃ titīṣavaḥ.

tvadīyās tāṃs tu saṃprekṣya sarvataḥ samabhidrutān
rath'āśva|pattī|dvi|radāḥ Pāṇḍavān abhidudruvuḥ.

23.85 ke cit padātayaḥ padbhir muṣṭibhiś ca paraś|param
nijaghnuḥ samare śūrāḥ kṣīṇa|śastrās tato 'patan.
rathebhyo rathinaḥ petur dvi|pebhyo hasti|sādinaḥ
vimānebhyo divo bhraṣṭāḥ siddhāḥ puṇya|kṣayād iva.

evam anyonyam āyastā yodhā jaghnur mahā|have
pitṛṇ bhrātṛṇ vayasyāṃś ca putrān api tathā pare.
evam āsīd a|maryādaṃ yuddhaṃ Bharata|sattama
prās'āsi|bāṇa|kalile vartamāne su|dāruṇe.

SAÑJAYA uvāca:

24.1 TASMIÑ ŚABDE mṛdau jāte Pāṇḍavair nihate bale
aśvaiḥ sapta|śataiḥ śiṣṭair upāvartata Saubalaḥ.
sa yātvā vāhinīm tūrṇam abravīt tvarayan yudhī
«yudhyadhvam iti» saṃhṛṣṭāḥ punaḥ punar arin|damāḥ.

sword that was covered with blood. Several other torsos also stood up, and the stench of blood filled the troops with bewilderment. 23.80

As the noise diminished, the son of Súbala attacked the great army of the Pándavas with his few surviving horses. The Pándavas then swiftly charged forward, eager for victory and accompanied by infantrymen, elephants and cavalrymen brandishing their weapons. Encircling and surrounding Shákuni on all sides, they struck him with various weapons in their desire to cross to the farther shore of the battle.

On seeing the enemy rush toward them on every side, your chariots, horses, infantrymen and elephants charged against the Pándavas. Some heroic foot soldiers, who had lost their weapons, struck each other in battle with their feet and fists and then fell down. Charioteers fell from their chariots and elephant-riders from their elephants, just as *siddhas* fall from their palaces in the sky when their merit is exhausted. 23.85

In this way, the warriors toiled against each other in that great battle and killed fathers, brothers, friends, sons and their enemies. In this way, best of Bharatas, the battle was waged without limits among the horrific confusion of spears, swords and arrows.

SÁNJAYA said:

WHEN THE NOISE had lessened and the Pándavas had slaughtered the Káurava army, Shákuni, the son of Súbala, returned to the battle with his seven hundred remaining horses. Quickly approaching the troops, Shákuni urged 24.1

ap̐cchat kṣatriyāṃs tatra kva nu rājā mahā|balaḥ.

Śakunes tad vacaḥ śrutvā tam ūcur Bharata'rṣabha:

«asau tiṣṭhati Kauravyo raṇa|madhye mahā|balaḥ.

yatr' āitat su|mahac chattraṃ pūrṇa|candra|sama|prabham

yatra te sa|tanu|trāṇā rathās tiṣṭhanti daṃśitāḥ,

24.5 yatr' āiṣa tumulaḥ śabdaḥ Parjanya|ninad' |ôpamaḥ

tatra gaccha drutaṃ rājāṃs tato drakṣyasi Kauravam.»

evam uktas tu tair yodhaiḥ Śakuniḥ Saubalas tadā

prayayau tatra yatr' āsau putras tava nar' |ādhipa

sarvataḥ saṃvṛto vīraiḥ samare citra|yodhibhiḥ.

tato Duryodhanam dṛṣṭvā rath' |ânīke vyavasthitam

sa rathāṃs tāvakān sarvān harṣayañ Śakunis tataḥ

Duryodhanam idaṃ vākyam hr̥ṣṭa|rūpo viśāṃ pate

kṛta|kāryam iv' ātmānam manyamāno 'bravīn nṛ|pam:

«jahi rājan rath' |ânīkam! aśvāḥ sarve jitā mayā.

n' |atyaktvā jīvitam saṃkhye śakyo jetuṃ Yudhiṣṭhiraḥ.

24.10 hate tasmin rath' |ânīke Pāṇḍaven' ābhipālite

gajān etān haniṣyāmaḥ padātīṃś c' êtarāṃs tathā.»

śrutvā tu vacanam tasya tāvakā jaya|gr̥ddhināḥ

javen' ābhyapatan hr̥ṣṭāḥ Pāṇḍavānām anīkinīm.

sarve vidhr̥ta|tūṇīrāḥ pragrh̥ita|śar' |āsanāḥ

śar' |āsanāni dhunvānāḥ siṃha|nādaṃ praṇedire.

tato jyā|tala|nirghoṣaḥ punar āsīd viśāṃ pate

prādur āsīc charāṇāṃ ca su|muktānāṃ su|dāruṇaḥ.

them on to battle, saying again and again: “Fight with joy, you enemy-tamers!” Shákuni then asked the warriors where mighty King Dur-yódhana was. In response to his question, O bull of the Bharatas, they said:

“The mighty Káurava is stationed over there in the middle of the battlefield. Go over to where that huge parasol shines like the full moon, where those charioteers stand clad in mail, their bodies protected by armor, and where that tumultuous noise resounds like Parjanya’s thunder—go there quickly, Your Majesty, and you will see the Káurava king.” 24.5

Addressed in this way by those warriors, Shákuni, the son of Súbala, advanced toward your son, Your Majesty, who was surrounded on all sides by heroes who fought with diverse skill in battle. Seeing Dur-yódhana stationed there in his chariot division, Shákuni joyfully said the following words to Dur-yódhana, raising the spirits of all your warriors, lord of the people. As if believing that all his goals had been achieved, Shákuni said to the king:

“Destroy the Pándavas’ chariot division, Your Majesty! I have annihilated their horses already. Yudhi-shthira can be conquered only if one is willing to sacrifice one’s life in battle. When we have destroyed the chariot division that is protected by the Pándava, we will slaughter their elephants, foot soldiers and other forces, too.” 24.10

On hearing Shákuni’s speech, your troops swiftly rushed with joy against the Pándavas’ army, greedy for victory. Carrying their quivers and grasping their bows, they shouted lion-roars as they shook their bows. Once again, lord of the people, bowstrings and palms made a terrible noise as arrows were expertly fired.

tān samīpa|gatān dṛṣṭvā javen' ôdyata|kārmukān
uvāca Devakī|putraṃ Kuntī|putro Dhanañjayaḥ:

24.15 «coday' āśvān a|saṃbhrāntaḥ! praviś' āitad bal' |ārṇavam!

antam adya gamiṣyāmi śatrūṇāṃ niśitaiḥ śaraiḥ.
aṣṭādaśa dināny adya yuddhasy' āsya Janārdana
vartamānasya mahataḥ samāsādyā paras|param.
ananta|kalpā dhvajinī bhūtvā hy eṣāṃ mah' |ātmanām
kṣayam adya gatā yuddhe. paśya daivaṃ yathā|vidham!

samudra|kalpaṃ ca balaṃ Dhārtarāṣṭrasya Mādhava
asmān āsādyā saṃjātaṃ goṣ|pad' |ôpamam Acyuta.
hate Bhīṣme tu saṃdadhyāc chivaṃ syād iha Mādhava.
na ca tat kṛtavān mūḍho Dhārtarāṣṭraḥ su|bālīśaḥ.

24.20 uktaṃ Bhīṣmeṇa yad vākyam hitaṃ tathyaṃ ca Mādhava

tac c' âpi n' āsau kṛtavān vīta|buddhiḥ Suyodhanaḥ.
tasmimś tu tumule Bhīṣme pracyute dharaṇī|tale
na jāne kāraṇaṃ kiṃ tu yena yuddham avartata.
mūḍhāṃś tu sarvathā manye Dhārtarāṣṭrān su|bālīśān
patite Śāntanoḥ putre ye 'kārṣuḥ saṃyugaṃ punaḥ!

an|antaram ca nihate Droṇe brahma|vidāṃ vare
Rādheye ca Vikarṇe ca n' âiv' āśāmyata vaiśasam.
alp' |āvaśiṣṭe sainye 'smin sūta|putre ca pātite
sa|putre vai nara|vyāghre n' âiv' āśāmyata vaiśasam.

24.25 Śrutāyuṣi hate vīre Jalasandhe ca Paurave

Śrutāyudhe ca nṛ|patau n' âiv' āśāmyata vaiśasam.
Bhūrīśravasi Śalye ca Śālve c' âiva Janārdana

When Dhanan-jaya, the son of Kunti, saw these troops approaching with speed, wielding their bows, he said this to the son of Dēvaki:

“Drive on the horses without wavering! Penetrate this 24.15
sea of soldiers! Today I will finish off the enemy with my
sharpened arrows. This is the eighteenth day that both sides
have clashed together in this vast battle, Janárdana. The
almost limitless army that these heroes used to have will
today be destroyed in battle. Observe how fate has been
ordained!

Dhrita-rashtra’s ocean-like army has become a mere cow’s
hoofprint after battling against us, Áchyuta.* There could
have been happiness in this world, Mádhava, if peace had
been made after Bhishma’s death. But Dhrita-rashtra—that 24.20
stupid fool—did not act in that way. Although Bhishma
offered proper and true advice, Su-yódhana witlessly dis-
obeyed his words. I do not know why the battle continued
after Bhishma fell to the ground in that tumult. I believe
that Dhrita-rashtra’s followers must be utterly foolish and
stupid to have returned to battle after Shántanu’s son* had
fallen!

Afterward the carnage did not even cease when Drona
was slaughtered—that best of Brahma-knowing men—nor
when Radha’s son* or Vikárna was killed. Nor did the car-
nage even cease when the Káurava army had only a few sur-
vivors and Karna, that charioteer’s son and tiger-like man,
was killed together with his son. Nor did the carnage even 24.25
cease when heroic Shrutáyush and Jala-sandha, the descen-
dant of Puru, were killed, together with King Shrutáyudha.
Nor did the carnage even cease when Bhuri-shravas, Shalya,

Āvantyeṣu ca vīreṣu n' āiv' āśāmyata vaiśasam.

Jayadrathe ca nihate rākṣase c' āpy Alāyudhe

Bāhlike Somadatte ca n' āiv' āśāmyata vaiśasam

Bhagadatte hate śūre Kāmboje ca su|dāruṇe

Duḥśāsane ca nihate n' āiv' āśāmyata vaiśasam.

dr̥ṣṭvā vinihatāñ śūrān pṛthañ māṇḍalikān nṛ|pān
balinaś ca raṇe Kṛṣṇa n' āiv' āśāmyata vaiśasam.

24.30 akṣauhiṇī|patīn dr̥ṣṭvā Bhīmasena|nipātītān

mohād vā yadi vā lobhān n' āiv' āśāmyata vaiśasam.

ko nu rāja|kule jātaḥ Kauraveyo viśeṣataḥ

nirarthakaṃ mahad vairam kuryād anyāḥ Suyodhanāt.

guṇato 'bhyadhikāñ jñātvā balataḥ śauryato 'pi vā

a|mūḍhaḥ ko nu yudhyeta jānan prājño hit'|ā|hitam?

yan na tasya mano hy āsīt tvay" ōktasya hitam vacaḥ
praśame Pāṇḍavaiḥ sārdham so 'nyasya śṛṇuyāt katham?

yena Śāntanavo vīro Droṇo Vidura eva ca

pratyākhyātāḥ śamasy' ārthe kiṃ nu tasy' ādya bheṣajam?

24.35 maurkhyād yena pitā vṛddhaḥ pratyākhyāto Janārdana

tathā mātā hitam vākyaṃ bhāṣamāṇā hit'|ā|ṣiṇī

pratyākhyātā hy a|sat|kr̥tya sa kasmād rocyed vacaḥ?

kul'|ānta|karaṇo vyaktaṃ jāta eṣa Janārdana.

tath" āsya dr̥śyate ceṣṭā nītiś c' āiva viśāṃ pate.

n' āiṣa dāsyati no rājyam iti me matir Acyuta.

Shalva or the Avánti heroes were slaughtered, Janárdana. Nor did the carnage even cease when Jayad-ratha, the demon Aláyudha, Báhlika or Soma-datta was killed. Nor did the carnage even cease when heroic Bhaga-datta, or the cruel king of Kambója, or Duhshásana was slain.

The carnage did not even cease, Krishna, when they saw that their heroes were slaughtered, kings who ruled over wide territories and who were mighty in war. Nor—whether 24.30
out of folly or perhaps greed—did it even cease when they saw that their army leaders had been slain by Bhima-sena. Except for Su-yódhana, what person born into a family of kings, especially a Káurava, would wage such a huge and pointless feud? What person who is possessed of his senses and aware of profit and disadvantage would knowingly fight against an enemy that is superior in virtue, strength and heroism?

Why would Dur-yódhana listen to another person if he was disinclined to make peace with the Pándavas when you spoke to him with beneficial words? What medicine can there today be for the man who rejected the heroic son of Shántanu, Drona and also Vídura when they sued for peace? Why, Janárdana, would he listen to advice when, out of stu- 24.35
pidity, he ignored his elderly father and also disrespectfully ignored his mother, even though she spoke beneficial words to him and wished him well? It is clear that he was born to destroy his family, Janárdana. His actions and conduct show that this is the case, lord of the people. I do not believe that this man will give us our kingdom, Áchyuta.

ukto 'haṃ bahuśas tāta Vidureṇa mah"ātmanā
na jīvan dāsyate bhāgaṃ Dhārtarāṣṭras tu māna|da.
yāvat prāṇā dharīṣyanti Dhārtarāṣṭrasya dur|mateḥ
tāvad yuṣmāsv a|pāpeṣu pracarīṣyati pāpakaṃ.
na ca śakyo 'nyathā jetum ṛte yuddhena Mādhava
ity abravīt sadā mām hi Viduraḥ satya|darśanaḥ.

24.40 tat sarvam adya jñāmi vyavasāyaṃ dur|ātmanaḥ
yad uktaṃ vacanaṃ tena Vidureṇa mah"ātmanā.

yo hi śrutvā vacaḥ pathyaṃ Jāmadagnyād yathā|tatham
avāmanyata dur|buddhir dhruvaṃ nāśa|mukhe sthitaḥ.
uktaṃ hi bahuśaḥ siddhair jāta|mātre Suyodhane
enaṃ prāpya dur|ātmānaṃ kṣayaṃ kṣatraṃ gamīṣyati.
tad idaṃ vacanaṃ teṣāṃ niruktaṃ vai Janārdana;
kṣayaṃ yātā hi rājāno Duryodhana|kṛte bhṛśam.

so 'dya sarvān raṇe yodhān nihaniṣyāmi Mādhava.
kṣatriyeṣu hateṣv āśu śūnye ca śibire kṛte,

24.45 vadhāya c' ātmano 'smābhiḥ saṃyugaṃ rocyaiṣyati.
tad antaṃ hi bhaved vairam. anumānena Mādhava
evaṃ paśyāmi Vārṣṇeya cintayan prajñayā svayā
Vidurasya ca vākyena ceṣṭayā ca dur|ātmanaḥ.
tasmād yāhi camūṃ vīra yāvadd hanmi śitaiḥ śaraiḥ
Duryodhanaṃ mahā|bāho vāhinīm c' āsya saṃyuge.
kṣemam adya kariṣyāmi dharma|rājasya Mādhava
hatv" āitad dur|balaṃ sainyaṃ Dhārtarāṣṭrasya paśyataḥ!»

Dear friend and giver of honors, great-spirited Vídura has told me many times that Dhrita-rashtra's son will not give us our share of the kingdom while he is alive. As long as he retains his life-breath, the foolish son of Dhrita-rashtra will act wrongfully toward you, even though you are without sin. Vídura, that exponent of truth, has always told me that Dur-yódhana can be conquered only through battle, Mádhava. Today I realize that heroic Vídura foretold all of evil Dur-yódhana's conduct. 24.40

It is a foolish man who hears but rejects the proper and true words of Jamad-agni's son;* that person certainly stands in the mouth of destruction. As soon as Su-yódhana was born, the *siddhas* said several times that the warrior race would be destroyed because of that evil man. Their words have come true, Janárdana; for numerous kings have been massacred on behalf of Dur-yódhana.

Today, Mádhava, I will annihilate all their troops in battle. And when I have swiftly killed their warriors and emptied their camp, Dur-yódhana will himself seek battle with us—to his own destruction. Then the hostilities will come to an end. Descendant of Madhu and Vrishni, I have reached this viewpoint through inference, through thinking with my own intellect, and as a result of Vídura's words and evil Dur-yódhana's actions. Therefore advance toward their army, O mighty-armed hero, so that I can slay Dur-yódhana and his troops with my sharp arrows in battle! Under the very eyes of Dhrita-rashtra's son, Mádhava, I will bring security to the King of Righteousness by slaying this weak army!" 24.45

SAÑJAYA uvāca:

- abhiṣu|hasto Dāsārhas tath” ōktaḥ Savyasācinā
 tad bal’|āugham a|mitrāṇām a|bhītaḥ prāviśad balāt.
 24.50 śar’|āsana|vanam ghoram śakti|kaṇṭaka|saṃkulam
 gadā|parigha|panthānam ratha|nāga|mahā|drumam,
 haya|patti|latā|kīrnam gāhamāno mahā|yaśāḥ
 vyacarat tatra Govindo rathen’ ātipatākinā.
 te hayāḥ pāṇḍurā rājan vahanto ’rjunam āhave
 dikṣu sarvāsv adṛśyanta Dāsārheṇa pracoditāḥ.
 tataḥ prāyād rathen’ ājau Savyasācī paran|tapah
 kirañ śara|śatāms tīkṣṇān vāri|dhārā ghano yathā.
 prādur|āsīn mahāñ śabdaḥ śarāṇām nata|parvaṇam
 iṣubhiś chādyamānānām samare Savyasācinā.
 24.55 a|sajjantas tanu|treṣu śar’|āughāḥ prāpatan bhuvi.
 Indr’|āśani|sama|sparśā Gāṇḍīva|preṣitāḥ śarāḥ.
 narān nāgān samāhatya hayāms c’ āpi viśam pate
 apatanta raṇe bāṇāḥ pataṅgā iva ghoṣiṇaḥ.
 āsīt sarvam avacchannam Gāṇḍīva|preṣitaiḥ śaraiḥ
 na prājñāyanta samare diśo vā pradīśo ’pi vā.
 sarvam āsīj jagat pūrṇam Pārtha|nām’|āṅkitaiḥ śaraiḥ
 rukma|pūṅkhais taila|dhautaiḥ karmāra|parimārjitaiḥ.
 te dahyamānāḥ Pārthena pāvaken’ ēva kuñjarāḥ
 Pārtham na prajahur ghorā vadhyamānāḥ śitaiḥ śaraiḥ.
 24.60 śara|cāpa|dharāḥ Pārthaḥ prajvalann iva bhās|karāḥ
 dadāha samare yodhān kakṣam agnir iva jvalan.

THE KÁURAVAS DESTROYED

SÁNJAYA said:

Addressed in this way by Savya-sachin, Krishna the Dashárha took hold of the reins and fearlessly penetrated the mass of the enemy army with force. The army was like a terrifying forest of bows. Maces and clubs were its paths, and it teemed with thorns that were spears. Its tall trees were chariots and elephants, and it abounded with creepers made up of horses and infantrymen. Plunging into that army, glorious Go-vinda rampaged with his many-bannered chariot. Urged on by the Dashárha, the white horses could be seen carrying Árjuna everywhere in battle, Your Majesty. 24.50

Enemy-scorching Savya-sachin then advanced into battle on his chariot, spraying out hundreds of arrows, like clouds pouring torrents of rain. His straight arrows made a vast noise, as did the men who were covered with Savya-sachin's shafts in battle. Swarms of arrows fell to the ground, unimpeded by any armor. The shafts fired from the Gandíva bow crashed like Indra's thunderbolts. Arrows flew on the battlefield like buzzing bees, hitting men, elephants and horses, lord of the people. Everything became covered by shafts fired from the Gandíva and it was impossible to see either the major or the minor directions in the battle. The entire world became full of arrows that were branded with the Partha's name. Polished by blacksmiths, they were feathered with gold and cleansed with oil. 24.55

The Káuravas did not flee from the son of Pritha as he slaughtered them with his sharp arrows and incinerated them like a fire burning elephants. Wielding his bow and arrows, the son of Pritha, who was like the blazing sun, scorched the warriors in battle like a fire burning dry grass. 24.60

yathā van’|ānte vana|pair viśṣṭaḥ
kakṣaṃ dahet kṛṣṇa|gatiḥ su|ghoṣaḥ
bhūri|drumaṃ śuṣka|latā|vitānaṃ
bhṛśaṃ samṛddho jvalanaḥ pratāpī,
evaṃ sa nārāca|gaṇa|pratāpī
śar’|ārcir ucc’|āvaca|tigma|tejāḥ
dadāha sarvāṃ tava putra|senām
a|mṛṣyamāṇas tarasā tarasvī.
tasy’ êṣavaḥ prāṇa|harāḥ su|muktā
n’ āsajjan vai varmasu rukma|puṅkhāḥ.
na ca dvitīyaṃ pramumoca bāṇaṃ
nare haye vā parama|dvi|pe vā.
aneka|rūp’|ākṛtibhir hi bāṇair
mahā|rath’|ānīkam anupraviśya
sa eva ekas tava putra|senām
jaghāna daityān iva vajra|pāṇiḥ.

SAÑJAYA uvāca:

- 25.1 ASYATĀM YATAMĀNĀNĀM śūrāṇām a|nivartinām
saṃkalpam akaron moghaṃ Gāṇḍīvena Dhanañjayaḥ.
Indr’|āsaṇi|sama|sparśān a|viśahyān mah’|āujasaḥ
viśṛjan dṛśyate bāṇān dhārā muñcann iv’ āmbu|daḥ.
tat sainyaṃ Bharata|śreṣṭha vadhyamānaṃ Kirītīnā
saṃpradudrāva saṃgrāmāt tava putrasya paśyataḥ.
pitṛṇ bhrātṛṇ parityajya vayasyān api c’ āpare.
hata|dhuryā rathāḥ ke cidd hata|sūtās tath’ āpare.
bhagn’|ākṣa|yuga|cakr’|ēṣāḥ ke cid āsan viśāṃ pate.
25.5 anyeṣāṃ sāyakāḥ kṣīṇās tath’ ānye bāṇa|pīḍitāḥ.

THE KÁURAVAS DESTROYED

Just as when forest-dwellers leave a fire at the edge of a wood and the violent, strong and roaring flame completely burns up the forest, which is thick with trees and has canopies of dry creepers; just so, Árvjuna blazed fiercely in every direction and, with his arrows as flames, mercilessly incinerated all your son's army with swift speed, scorching them with hordes of shafts.

Árvjuna skillfully fired his gold-feathered, life-taking arrows, which were unimpeded by any armor. Nor did he shoot a second arrow against any man, horse or fine elephant. Penetrating the huge chariot division with his various types of arrows, Árvjuna destroyed your son's army all on his own, just as thunderbolt-wielding Indra destroyed the demons.

SÁNRYAYA said:

WITH HIS Gandíva bow, Dhanan·jaya foiled the aims of 25.1
the Káurava heroes as they hurled their weapons and struggled against him, refusing to retreat. Like a cloud pouring torrents of rain, Árvjuna was seen firing arrows that were powerful and irresistible and that crashed like Indra's thunderbolts. Under your son's very eyes, best of Bharatas, the Káurava army fled from the battle as it was slaughtered by diadem-adorned Árvjuna.

Some charioteers abandoned their fathers and brothers, while others abandoned their friends. Some lost their horses, others their drivers. Some charioteers, lord of the people, had shattered axles, yokes, wheels or shafts.* Some warriors 25.5
ran out of arrows, others were pummeled by darts. Op-

alṅṣatā yugapat ke cit prādravan bhaya|pīḍitāḥ.
 ke cit putrān upādāya hata|bhūyiṣṭha|bāndhavāḥ
 vicukruśuḥ pitṛiṃs tv anye sahāyān apare punaḥ.
 bāndhavāṃś ca nara|vyāghra bhrātṛiṃ sambandhinas tathā
 dudruvuḥ ke cid utsṛjya tatra tatra viśāṃ pate.

bahavo 'tra bhr̥śaṃ viddhā muhyamānā mahā|rathāḥ
 niśvasantaḥ sma dṛśyante Pārtha|bāṇa|hatā narāḥ.
 tān anye ratham āropya hy āśvāsya ca muhūrtakam;
 viśrāntāś ca vitṛptāś ca punar yuddhāya jagmire.

25.10 tān apāsya gatāḥ ke cit punar eva yuyutsavaḥ
 kurvantas tava putrasya śāsanam yuddha|dur|madāḥ.

pānīyam apare pītvā paryāśvāsya ca vāhanam
 varmāṇi ca samāropya ke cid Bharata|sattama.
 samāśvāsy' āpare bhrātṛiṃ nikṣipyā śibire 'pi ca
 putrān anye pitṛiṃ anye punar yuddham arocayan.
 sajjayitvā rathān ke cid yathā|mukhyaṃ viśāṃ pate
 āplutya Pāṇḍav'āṇikam punar yuddham arocayan.
 te śūrāḥ kiṅkiṇī|jālaiḥ samācchannā babhāsure
 trai|lokyā|vijaye yuktā yathā daiteya|dānavāḥ.

25.15 āgamyā sahasā ke cid rathaiḥ svarṇa|vibhūṣitaiḥ
 Pāṇḍavānām anīkeṣu Dhṛṣṭadyumnam ayodhayan.
 Dhṛṣṭadyumno 'pi Pāñcālyāḥ Śikhaṇḍī ca mahā|rathaḥ
 Nākulis tu Śatānīko rath'āṇikam ayodhayan.
 Pāñcālyas tu tataḥ kruddhaḥ sainyena mahatā vṛtaḥ

pressed by fear, some fled all at once, even though they were uninjured. Some, who had lost most of their relatives, took hold of their sons and repeatedly called out for their fathers, while others did the same for their friends. Here and there, tiger among men and lord of the people, other warriors fled, abandoning their relatives, brothers and kinsmen.

We saw many great warriors on the battlefield that had been hit by the arrows of Pritha's son; severely wounded, they were bewildered and breathing heavily. Some warriors pulled these men onto their chariots and helped them recuperate for a while; when they had rested and composed themselves, they once again returned to battle. Others—25.10 difficult to defeat in war—abandoned such men and obeyed your son's command by advancing forward, eager to fight once more.

Some drank water and rested their animals, while others put on their armor, best of Bharatas. Some helped their brothers and then left them at camp; others did the same for their fathers or sons and then once more illuminated the battle. Some prepared their chariots in order of importance and then once more illuminated the battle, plunging into the Pándava army. Draped with nets of bells, the heroes looked radiant, just like the *daitéyas* or *dánavas* when they were intent on conquering the three worlds.*

Some of the warriors then suddenly advanced forward in 25.15 gold-adorned chariots and battled against Dhrishta-dyumna among the Pándava forces. The Panchála prince Dhrishta-dyumna, the great warrior Shikhándin, and Shataníka, the son of Nákula, all fought against this chariot division. Filled with violent rage and surrounded by a huge force,

abhyadravat su|saṃkruddhas tāvakān hantum udyataḥ.

tatas tv āpatatas tasya tava putro jan'ādhipa

bāṇa|saṃghān anekān vai preṣayām āsa Bhārata.

Dhṛṣṭadyumnas tato rājams tava putreṇa dhanvinā

nārācair ardha|nārācair bahubhiḥ kṣipra|kāribhiḥ,

25.20 vatsa|dantais ca bāṇais ca karmāra|parimārjitaiḥ

aśvāṃś ca caturo hatvā bāhvor urasi c' ārpitaḥ.

so 'tividdho mah'ṛṣv|āsas tottr'ārdita iva dvi|paḥ

tasy' āśvāṃś caturo bāṇaiḥ preṣayām āsa mṛtyave.

sāratheś c' āsya bhallena śiraḥ kāyād apāharat.

tato Duryodhano rājā pṛṣṭham āruhya vājinaḥ

apākrāmadd hata|ratho n' ātidūram arin|damaḥ.

dṛṣṭvā ca hata|vikrāntaṃ svam anikaṃ mahā|balaḥ

tava putro mahā|rāja prayayau yatra Saubalaḥ.

tato ratheṣu bhagneṣu tri|sāhasrā mahā|dvi|pāḥ

Pāṇḍavān rathinaḥ sarvān samantāt paryavārayan.

25.25 te vṛtāḥ samare pañca gaj'ānīkena Bhārata

aśobhanta mahā|rāja grahā vyāptā ghanair iva.

tato 'rjuno mahā|rāja labdha|lakṣo mahā|bhujah

viniryayau rathen' āiva śvet'āśvaḥ Kṛṣṇa|sārathiḥ.

taiḥ samantāt parivṛtaḥ kuñjaraiḥ parvat'ōpamaiḥ

nārācair vimalais tīkṣṇair gaj'ānīkam ayodhayat.

tatr' āika|bāṇa|nihatān apaśyāma mahā|gajān

patitān pātyamānāṃś ca nirbhinnān Savyasācinā.

the Panchála prince angrily charged forward, determined to kill your troops. Your son, however, fired several volleys of arrows at Dhrishta-dyumna as he attacked, O lord of the people. Your bow-wielding son then killed Dhrishta-dyumna's four horses, Your Majesty, and shot Dhrishta-dyumna in the chest and arms with numerous swift arrows, as well as with half-arrows, arrows that had tips like calves' teeth, and shafts that were polished by blacksmiths. 25.20

But although that great archer was badly wounded, like an elephant pained by goads, Dhrishta-dyumna sent Dur-yódhana's four horses to their death with his arrows. He then struck off the head of Dur-yódhana's charioteer with a spear-headed shaft. On losing his chariot, enemy-taming Dur-yódhana climbed onto the back of a horse and fled to an area that was not too far away. Seeing that his army had lost its courage, Dur-yódhana then proceeded toward the son of Súbala, Your Majesty.

After the Káurava chariots had been crushed in this way, three thousand huge elephants encircled all the Pándava charioteers on every side. The five warriors looked glorious when they were surrounded by this force of elephants in battle, just like planets encompassed by clouds, great king. 25.25

With his white horses and dark charioteer, mighty-armed Árjuna, who always hits his mark, then advanced on his chariot, Your Majesty.* Although surrounded on every side by those mountain-like elephants, he battled against the force of elephants with his sharp and gleaming arrows. We watched Savya-sachin pierce the enormous elephants and strike them with one arrow each; some of them had already fallen, others were still falling down. Seeing those elephants,

Bhīmasenas tu tām dṛṣṭvā nāgān matta|gaj’|ôpamah
kareṇ’ ādāya mahatīm gadām abhyapatad balī
ath’ āplutya rathāt tūrṇaṃ daṇḍa|pāṇir iv’ Āntakaḥ.
25.30 tam udyata|gadaṃ dṛṣṭvā Pāṇḍavānāṃ mahā|ratham
vitresus tāvakāḥ sāinyāḥ śakṛṇ|mūtre ca susruvuḥ.
āvignaṃ ca balaṃ sarvaṃ gadā|haste Vṛkodare.

gadayā Bhīmasenena bhinna|kumbhān rajasvalān
dhāvamānān apaśyāma kuñjarān parvat’|ôpamān.
prādravan kuñjarās te tu Bhīmasena|gadā|hataḥ
petur ārta|svaram kṛtvā chinna|pakṣā iv’ ādrayaḥ.
prabhinna|kumbhāṃs tu bahūn dravamānān itas tataḥ
patamānāṃs ca saṃprekṣya vitresus tava sainikāḥ.

Yudhiṣṭhiro ’pi saṃkruddho Mādrī|putrau ca Pāṇḍavau
gārdhra|patraiḥ śitair bāṇair ninyur vai Yama|sādhanam.

25.35 Dhṛṣṭadyumnas tu samare parājitya nar’|ādhipam
apakrānte tava sute haya|prṣṭhaṃ samāśrite,
dṛṣṭvā ca Pāṇḍavān sarvān kuñjaraiḥ parivāritān
Dhṛṣṭadyumno mahā|rāja sahasā samupādravat
putraḥ Pañcāla|rājasya jighāṃsuḥ kuñjarān yayau.

a|dṛṣṭvā tu rath’|ānīke Duryodhanam arin|damam
Āsvatthāmā Kṛpāś c’ āiva Kṛtavarmā ca Sātватаḥ
apṛcchan kṣatriyāṃs tatra kva nu Duryodhano gataḥ.
a|paśyamānā rājānaṃ vartamāne jana|kṣaye
manvānā nihataṃ tatra tava putraṃ mahā|rathāḥ
vivarṇa|vadanā bhūtvā paryapṛcchanta te sutam.

mighty Bhima-sena—who himself resembled a maddened elephant—took his huge mace in his hand and rushed forward, swiftly jumping out of his chariot, like Death bearing his staff. Your troops became terrified when they saw that 25.30 great warrior of the Pándavas wielding his mace, and they soiled themselves with feces and urine. The entire army became alarmed when Vrikódara took his mace in his hand.

We watched as the mountain-like elephants fled, covered with dust, their foreheads cracked open by Bhima-sena with his mace. Struck by Bhima-sena's mace, the elephants ran away and fell down with cries of pain, just like the mountains did when they had their wings cut off. Your troops became terrified when they saw the elephants falling and fleeing here and there in great numbers, their foreheads split open.

Furious Yudhi-shthira and the Pándava sons of Madri also sent the elephants to Yama's abode with their sharp, vulture-feathered arrows. On seeing that all the Pándavas 25.35 were surrounded by elephants, the Panchála prince Dhrish-ta-dyumna—after he had beaten the Káurava king in battle and your son had fled on the back of a horse—also charged forward violently and advanced against the elephants, eager to kill them, great king.

Meanwhile, Ashva-tthaman, Kripa and Krita-varman, the Sátvata, asked the warriors on the battlefield where Dur-yódhana had gone, since they could not see him in the chariot division. Unable to see their king during that slaughter of human beings, the great warriors worried that your son had died in the carnage and asked after him with pale faces. Some men replied that Dur-yódhana had fled from the invincible

āhuḥ ke cidd hate sūte prayāto yatra Saubalah
hitvā Pañcāla|rājasya tad anīkaṃ dur|utsahaṃ.

25.40 apare tv abruvaṃs tatra kṣatriyā bhr̥ṣa|vikṣatāḥ:

«Duryodhanena kiṃ kāryaṃ. drakṣyadhvaṃ yadi jīvati!
yudhyadhvaṃ sahitāḥ sarve! kiṃ vo rājā kariṣyati?»

te kṣatriyāḥ kṣatair gātrair hata|bhūyiṣṭha|vāhanāḥ
śaraiḥ saṃpīḍyamānās tu n' ātivyaktam ath' ābruvan:

«idaṃ sarvaṃ balaṃ hanmo yena sma parivāritāḥ.
ete sarve gajān hatvā upayānti sma Pāṇḍavāḥ.»

śrutvā tu vacanaṃ teṣāṃ Áśvatthāmā mahā|balaḥ
bhittvā Pañcāla|rājasya tad anīkaṃ dur|utsahaṃ.

Kṛpāś ca Kṛtavarmā ca prayayur yatra Saubalah
rath'ānīkaṃ parityajya śūrāḥ su|dr̥ḍha|dhanvinaḥ.

25.45 tatas teṣu prayāteṣu Dhṛṣṭadyumna|puraskṛtāḥ
āyayuh Pāṇḍavā rājan vinighnantāḥ sma tāvakān.
dṛṣtvā tu tān āpatataḥ saṃprahr̥ṣtān mahā|rathān
parākrāntāṃs tathā vīrān nirāśaṃ jīvite tadā
vivarṇa|mukha|bhūyiṣṭham abhavat tāvakaṃ balaṃ.
parikṣiṇa|yudhān dṛṣtvā tān ahaṃ parivāritān
rājan balena dvy|aṅgena tyaktvā jīvitam ātmanaḥ,
ātmanā pañcamo 'yuddhyaṃ Pāñcālasya balena ha
tasmin deśe vyavasthāya yatra Śāradvataḥ sthitaḥ.
saṃpradrutā vayaṃ pañca Kirīṭi|śara|pīḍitāḥ.

Dhṛṣṭadyumnaṃ mahā|raudraṃ

army of the Panchála prince when his chariot-driver had been killed and that he had proceeded toward Súbala's son. Other warriors, who had been badly wounded in the battle, 25.40 said:

"What need is there for Dur-yódhana? See if he lives! You should all unite and fight! What will the king do for you?"

As they were pounded by arrows, these warriors, who had injured limbs and had lost most of their animals, then said in unclear tones:

"Let us destroy this entire army that has surrounded us! The Pándavas have all killed the elephants and have advanced upon us!"

Hearing their words, mighty Ashva-tthaman burst through the army of the Panchála prince, even though it was difficult to assail. Heroic Kripa and Krita-varman then left behind the chariot division and advanced toward Súbala's son, armed with strong bows.

As the Káurava warriors advanced, the Pándavas moved 25.45 forward with Dhrishta-dyumna in front of them, slaughtering your men. At the sight of those heroic and mighty warriors charging bravely forward with joy, your troops lost hope for their lives and many of their faces became drained of color. When I saw that our troops were diminishing and surrounded, I, too, offered up my own life, Your Majesty. As a fifth leader, I fought against the army of the Panchála prince with a twofold force, taking up position where the son of Sharádvat stood. The five of us, however, fled, overwhelmed by the arrows of diadem-adorned Árjuna. We

tatra no 'bhūd raṇo mahān;

jitās tena vyaṃ sarve

vyapayāma raṇāt tataḥ.

- 25.50 ath' āpaśyaṃ Sātyakiṃ tam upāyāntaṃ mahā|ratham
rathaiś catuḥ|śatair. vīro mām abhyadravad āhave.
Dhṛṣṭadyumnād ahaṃ muktaḥ kathaṅ cic chrānta|vāhanāt
patito Mādhav'ānīkaṃ duḥ|kṛtī narakam yathā.
tatra yuddham abhūd ghoram muhūrtam ati|dāruṇam.
Sātyakis tu mahā|bāhur mama hatvā paricchadam
jīva|grāham agrhṇān mām mūrchitaṃ patitaṃ bhuvi.

tato muhūrtād iva tad gaj'ānīkam avadhyata

gadayā Bhīmasenena nārācair Arjunena ca.

abhipiṣṭair mahā|nāgaiḥ samantāt parvat'ōpamaiḥ
n' ātiprasiddh" āiva gatiḥ Pāṇḍavānām ajāyata.

- 25.55 ratha|mārgam tataś cakre Bhīmaseno mahā|balaḥ
Pāṇḍavānām mahā|rāja vyapākarṣaṇ mahā|gajān.

Āsvatthāmā Kṛpāś c' āiva Kṛtavarmā ca Sātватаḥ
a|paśyanto rath'ānīke Duryodhanam arin|damam
rājānam mṛgayām āsus tava putram mahā|ratham.
parityajya ca Pāñcālyam prayātā yatra Saubalaḥ
rājño darśana|saṃvignā vartamāne jana|kṣaye.

SAÑJAYA uvāca:

- 26.1 GAJ'ĀNĪKE HATE tasmin Pāṇḍu|putreṇa Bhārata
vadhyamāne bale c' āiva Bhīmasenena saṃyuge,
carantaṃ ca tathā dṛṣṭvā Bhīmasenam arin|damam
daṇḍa|hastaṃ yathā kruddham antakaṃ prāṇa|hāriṇam.

THE KÁURAVAS DESTROYED

then fought a huge battle against terrifying Dhrishta-dyumna, but he defeated all of us and we retreated from the battlefield.

I then saw the great warrior Sátyaki attacking with four hundred chariots. The hero charged against me in battle. I had somehow escaped from Dhrishta-dyumna because his horses were tired, but I fell among the Mádhava's regiment like a sinner falling into hell. For a while, the battle became fierce and extremely horrific. Mighty-armed Sátyaki struck off my armor and captured me alive as I lay on the ground unconscious. 25.50

In a mere moment, our elephant division was slaughtered by Bhima-sena with his mace and by Árvjuna with his arrows. The Pándavas' pathway became completely blocked by the huge, mountain-like elephants that lay pressed together on all sides. But powerful Bhima-sena made a chariot-path for the Pándavas by dragging away the huge elephants, great king. 25.55

Unable to see enemy-taming Dur-yódhana in the chariot division, Ashva-tthaman, Kripa and the Sátvata Krita-varman searched for your son, that king and mighty warrior. As the human massacre continued, they left behind the Panchála prince and advanced toward Súbala's son, desperate to see their king.

SÁNJAVA said:

DESCENDANT OF BHARATA, when the son of Pandu had destroyed the elephant division and the Káurava army was being slaughtered by Bhima-sena in war, your surviving sons gathered together in battle after they saw that enemy-taming 26.1

sametya samare rājan hata|śeṣāḥ sutās tava
a|dr̥śyamāne Kauravye putre Duryodhane tava
sodaryāḥ sahitā bhūtvā Bhīmasenam upādravan.

Durmarṣaṇaḥ Śrutāntaś ca Jaitro Bhūribalo Raviḥ
Jayatsenaḥ Sujātaś ca tathā Durviṣaho 'ri|hā

26.5 Durvimocana|nāmā ca Duṣpradharṣas tath" āiva ca
Śrutarvā ca mahā|bāhuḥ sarve yuddha|viśāradaḥ
ity ete sahitā bhūtvā tava putrāḥ samantataḥ
Bhīmasenam abhidrutya rurudhuḥ sarvato|diśam.

tato Bhīmo mahā|rāja sva|rathaṃ punar āsthitaḥ
mumoca niśitān bāṇān putrāṇāṃ tava marmasu.
te kīryamāṇā Bhīmena putrās tava mahā|raṇe
Bhīmasenam apāsedhan pravaṇād iva kuñjaram.
tataḥ kruddho raṇe Bhīmaḥ śīro Durmarṣaṇasya ha
kṣura|preṇa pramathy' āśu pātayām āsa bhū|tale.

26.10 tato 'pareṇa bhallena sarv'āvaraṇa|bhedinā
Śrutāntam avadhīd Bhīmas tava putraṃ mahā|rathaḥ.
Jayatsenaṃ tato viddhvā nārācena hasann iva
pātayām āsa Kauravyaṃ rath'|ôpasthād arin|damaḥ.
sa papāta rathād rājan bhūmau tūrṇaṃ mamāra ca.

Śrutarvā tu tato Bhīmaṃ kruddho vivyādha mārīṣa
śatena gr̥dhra|vājānāṃ śarāṇāṃ nata|parvaṇām.
tataḥ kruddho raṇe Bhīmo Jaitraṃ Bhūribalaṃ Ravim
trīn etāṃs tribhir ānarchad viṣ'|āgni|pratimaiḥ śaraiḥ.
te hatā nyapatan bhūmau syandanebhyo mahā|rathāḥ
vasante puṣpa|śabalā nikṛttā iva kiṃśukāḥ.

Bhima-sena was careering around like staff-bearing Death, who snatches away lives in a rage. Although your son, the Káurava Dur-yódhana, was still absent, the brothers charged against Bhima-sena in unison, Your Majesty.

Durmárshana, Shrutánta, Jaitra, Bhuri-bala, Ravi, Jayat-sena, Sujáta, enemy-slaying Dúrvishaha, Durvimóchana, 26.5
Dushpradhársha and huge-armed Shrutárvan—all these battle-skilled sons of yours gathered from every side. Attacking Bhima-sena, they blocked him off in every direction.

Bhima then climbed once more onto his chariot and fired sharp arrows at your sons' vital organs, great king. But although they were pelted by Bhima in that great battle, your sons drove Bhima-sena away, like an elephant driven out of a forest. Filled with battle-rage, Bhima swiftly struck Durmárshana's head with a razor-edged arrow and sent it hurtling to the ground. With another spear-headed arrow that could 26.10
cut through any obstacle, Bhima—that great warrior—then slaughtered your son Shrutánta. With almost a laugh, the enemy-tamer then pierced Jayat-sena with an iron shaft and toppled the Káurava from his chariot platform. Jayat-sena fell from his chariot and quickly died on the ground, Your Majesty.

Wrathful Shrutárvan pierced Bhima with a hundred straight, vulture-feathered arrows, my lord. Furious in battle, Bhima then struck all three of Jaitra, Bhuri-bala and Ravi with three arrows that were like poison or fire. Slaughtered, the great warriors fell from their chariots onto the ground, just as *kim-shuka* trees are cut down in the spring, bearing various colored blossoms.

26.15 tato 'pareṇa bhallena tīkṣṇena paran|tapaḥ
Durvimocanam āhatya preṣayām āsa mṛtyave.
sa hataḥ prāpatad bhūmau sva|rathād rathinām varah
gires tu kūṭajō bhagno māruten' ēva pāda|paḥ.

Duṣpradharṣaṃ tataś c' āiva

Sujātaṃ ca sutaṃ tava

ek'|āikaṃ nyahanat saṃkhye

dvābhyām dvābhyām camū|mukhe.

tau śilī|mukha|viddh'|āṅgau petatū ratha|sattamau.

tataḥ patantam samare abhivīkṣya sutaṃ tava

bhallena pātayām āsa Bhīmo Durviṣaḥaṃ raṇe.

sa papāta hato vāhāt paśyatām sarva|dhanvinām.

dr̥ṣṭvā tu nihatān bhrātṛn bahūn ekena saṃyuge
a|marṣa|vaśam āpannaḥ Śrutarvā Bhīmam abhyayāt.

26.20 vikṣipan su|mahac cāpaṃ kārtasvara|vibhūṣitam
visṛjan sāyakāmś c' āiva viṣ'|āgni|pratimān bahūn
sa tu rājan dhanuś chittvā Pāṇḍavasya mahā|mṛdhe
ath' āinaṃ chinna|dhanvānaṃ viṃśatyā samavākirat.
tato 'nyad dhanur ādāya Bhīmaseno mahā|balaḥ
avākirat tava sutaṃ «tiṣṭha tiṣṭh' ēti» c' ābravīt.

mahad āsīt taylor yuddhaṃ citra|rūpaṃ bhayānakam
yādr̥ṣaṃ samare pūrvam Jambha|Vāsavayor babhau.
tayos tatra śitair muktair Yama|daṇḍa|nibhaiḥ śaraiḥ
samācchannā dharā sarvā khaṃ diśo vidiśas tathā.

Bhima, the scorcher of his enemies, then struck Durvímóchana with another sharp, spear-headed arrow and sent him to his death. That best of charioteers fell dead from his chariot onto the ground, just as a tree growing on the crest of a mountain is broken by the wind. 26.15

At the front of the army, Bhima-sena then killed—one after the other—Dushpradhársha and your son Sujáta with two arrows each. The two excellent warriors fell down, their limbs pierced by stone-tipped arrows. After watching your son fall in war, Bhima toppled Dúrvishaha with a spear-headed shaft on the battlefield. Under the eyes of all the archers, Dúrvishaha fell dead from his vehicle.

When Shrutárvan saw that his brothers had been killed in battle by a single man, he became overwhelmed by fury and attacked Bhima. Drawing his mighty, gold-adorned bow and firing a horde of arrows that resembled poison or fire, he sliced through the Pándava's bow in that great battle, Your Majesty, and then covered the bowless warrior with twenty more shafts. Mighty Bhima-sena, however, took up another bow, covered your son with arrows, and shouted: "Stand still! Stand still!" 26.20

A great battle occurred between the two heroes, wonderful to see and terrifying. It was just as when Jambha and Vāsava fought in a battle in the past. The entire earth, sky, and major and minor directions became covered with sharp arrows that the two warriors fired in that contest and that resembled Death's staff.

26.25 tataḥ Śrutarvā saṁkruddho dhanur ādāya sāyakaiḥ
 Bhīmasenaṁ raṇe rājan bāhvor urasī c' ārpayat.
 so 'tividho mahā|rāja tava putreṇa dhanvinā
 Bhīmaḥ saṁcukṣubhe kruddhaḥ parvaṇ' īva mah"ōda|dhiḥ.
 tato Bhīmo ruṣ'āviṣṭaḥ putrasya tava māriṣa
 sārathim caturaś c' āśvān śarair ninye Yama|kṣayam.
 viratham taṁ samālakṣya viśikhair loma|vāhibhiḥ
 avākirad a|mey'ātmā darśayan pāṇi|lāghavam.

Śrutarvā viratho rājann ādade khaḍga|carmaṇī.
 ath' āsy' ādataḥ khaḍgaṁ śata|candraṁ ca bhānumat
 kṣura|preṇa śiraḥ kāyāt pātayām āsa Pāṇḍavaḥ.
 26.30 chinn'ōttam'āṅgasya tataḥ kṣura|preṇa mah"ātmanā
 papāta kāyaḥ sa rathād vasu|dhām anunādayan.

tasmin nipatite vīre tāvakā bhaya|mohitāḥ
 abhyadravanta saṁgrāme Bhīmasenaṁ yuyutsavaḥ.
 tān āpatata ev' āsu hata|śeṣād bal'ārṇavat
 daṁśitān pratijagrāha Bhīmasenaḥ pratāpavān.
 te tu taṁ vai samāsādyā parivavruḥ samantataḥ.
 tatas tu saṁvṛto Bhīmas tāvakān nīsitaiḥ śaraiḥ
 pīḍayām āsa tān sarvān sahasr'ākṣa iv' āsurān.

tataḥ pañca|śatān hatvā sa|varūthān mahā|rathān
 jaghāna kuñjar'ānīkaṁ punaḥ sapta|śataṁ yudhi.
 26.35 hatvā śata|sahasrāṇi pattinām param'ēsubhiḥ
 vājinām ca śatāny aṣṭau Pāṇḍavaḥ sma virājate.
 Bhīmasenas tu Kaunteyo hatvā yuddhe sutāṁs tava

Full of fury, Shrutárvan took up a bow and shot Bhima-sena in the chest and arms with his arrows in battle, Your Majesty. But, although badly wounded by your bow-wielding son, Bhima shook with rage, great king, like the ocean when the moon changes. Possessed by fury, Bhima dispatched your son's charioteer and four horses to Yama's abode with his shafts. On seeing Shrutárvan stripped of his chariot, that hero of limitless spirit then displayed his dexterity by shrouding him with feathered arrows. 26.25

Chariotless Shrutárvan picked up his sword and shield, Your Majesty. But, as he lifted up the gleaming sword, which was adorned with a hundred moons, the Pándava struck off his head from his body with a razor-edged arrow. When heroic Bhima sliced off his head with a razor-edged arrow, Shrutárvan's body fell from the chariot, making the earth groan. 26.30

At the death of this hero, your troops rushed against Bhima-sena in battle, bewildered by fear but eager to fight. As these armored warriors charged swiftly forward from the remaining mass of troops, powerful Bhima-sena stood up against them. Approaching him, they surrounded him on all sides. But, although surrounded, Bhima pounded all your troops with sharp arrows, as if he were thousand-eyed Indra subduing demons.

After destroying five hundred great shielded chariots, Bhima again slaughtered a division of seven hundred elephants in battle. The Pándava looked glorious after he had massacred hundreds and thousands of foot soldiers and eight hundred horses with his excellent arrows. Indeed, when Bhima-sena, the son of Kunti, had killed your sons in 26.35

mene kṛt'ārtham ātmānaṃ sa|phalaṃ janma ca prabho.

taṃ tathā yudhyamānaṃ ca vinighnantaṃ ca tāvakān
īkṣitum n' ōtsahante sma tava sainya nar'ādhipa.

vidrāvya ca Kurūn sarvāṃs tāṃś ca hatvā pad'ānugān
dorbhyāṃ śabdaṃ tataś cakre trāsayāno mahā|dvi|pān.

hata|bhūyīṣṭha|yodhā ca tava senā viśāṃ pate
kiñci|cheṣā mahā|rāja kṛpaṇā samapadyata.

SAÑJAYA uvāca:

27.1 DURYODHANO mahā|rāja Sudarśaś c' āpi te sutah
hata|śeṣau tadā saṃkhye vāji|madhye vyavasthitau.
tato Duryodhanaṃ dṛṣṭvā vāji|madhye vyavasthitam
uvāca Devakī|putraḥ Kuntī|putraṃ Dhanañjayaṃ:

«śatravo hata|bhūyīṣṭhā jñātayaḥ paripālītāḥ.
grhītvā Sañjayaṃ c' āsau nivṛttaḥ Śini|puṅgavaḥ.
parīśrāntaś ca Nakulaḥ Sahadevaś ca Bhārata
yodhayitvā raṇe pāpān Dhārtarāṣṭrān sah'ānugān.

27.5 Duryodhanam abhityajya traya ete vyavasthitāḥ
Kṛpaś ca Kṛtavarmā ca Drauṇiś c' āiva mahā|rathaḥ.
asau tiṣṭhati Pāñcālyāḥ śriyā paramayā yutaḥ
Duryodhana|balaṃ hatvā saha sarvaiḥ Prabhadrakaiḥ.

asau Duryodhanaḥ Pārtha vāji|madhye vyavasthitāḥ
chattreṇa dhriyamāṇena prekṣamāṇo muhur muhuḥ.
prativyūhya balaṃ sarvaṃ raṇa|madhye vyavasthitāḥ.
enaṃ hatvā śitair bāṇaiḥ kṛta|kṛtyo bhaviṣyasi!

THE KÁURAVAS DESTROYED

battle, he considered that he had achieved his goal and that his birth had borne fruit, my lord.

Your troops could not bear to look at Bhima-sena as he fought and annihilated your men in this fashion, Your Majesty. After he had routed all the Kurus and killed their followers, he terrified the mighty elephants by slapping his forearms.

On losing most of its troops, what little remained of your army became wretched, O lord of the people.

SÁNJAYA said:

THEN, GREAT KING, Dur-yódhana and your son Sudársha, 27.1
who had both survived slaughter, took up position in battle in the middle of the cavalry. When he saw Dur-yódhana standing among the cavalry, Krishna, the son of Dévaki, said to Dhanan-jaya, the son of Kunti:

“The enemy are mostly destroyed, and your kinsmen are protected. Sátyaki, the bull of the Shinis, has returned after capturing Sánjaya. Nákula and Saha-deva are both exhausted, descendant of Bharata, after fighting in battle against the evil troops of Dhrita-rashtra and their followers. Those three men—Kripa, Krita-varman and that great 27.5
warrior the son of Drona—are still standing firm after leaving behind Dur-yódhana. The Panchála prince is stationed over there, graced with the highest glory, after he and all the Prabhádrakas have killed Dur-yódhana’s army.

Dur-yódhana has taken up position over there in the middle of the cavalry, O son of Pritha. He looks around continuously under the parasol that is held over him. After rallying his entire army, he has positioned himself in the

gaj'á|nīkaṃ hataṃ dṛṣṭvā tvāṃ ca prāptam arin|dama
yāvan na vidravanty ete tāvaj jahi Suyodhanam!

27.10 yātu kaś cit tu Pāñcālyam «kṣipram āgamyatām iti».
parīśrānta|balas tāvan n' āiṣa mucyeta kilbiṣī.

hatvā tava balaṃ sarvaṃ saṃgrāme Dhṛtarāṣṭra|jaḥ
jitān Pāṇḍu|sutān matvā rūpaṃ dhārayate mahat.
nihataṃ sva|balaṃ dṛṣṭvā pīḍitaṃ c' āpi Pāṇḍavaiḥ
dhruvam eṣyati saṃgrāme vadhāy' āiv' ātmano nṛ|paḥ.»

evam uktaḥ Phālgunas tu Kṛṣṇam vacanam abravīt:
«Dhṛtarāṣṭra|sutāḥ sarve hatā Bhīmena Mādhava.
yāv etāv āsthītau Kṛṣṇa tāv adya na bhaviṣyataḥ.
hato Bhīṣmo hato Droṇaḥ Karṇo Vaikartano hataḥ.
Madra|rājo hataḥ Śalyo hataḥ Kṛṣṇa Jayadrathaḥ.

27.15 hayāḥ pañca|śatāḥ śiṣṭāḥ Śakuneḥ Saubalasya ca.
rathānām tu śate śiṣṭe dve eva tu Janārdana
dantinām ca śataṃ s'āgram tri|sāhasrāḥ padātayaḥ.
Aśvatthāmā Kṛpāś c' āiva Trigart'ādhīpatis tathā
Ulūkaḥ Śakuniś c' āiva Kṛtavarmā ca Sātватаḥ.

etad balaṃ abhūc cheṣaṃ Dhārtarāṣṭrasya Mādhava.
mokṣo na nūnam kālāt tu vidyate bhuvi kasya cit!
tathā vinihate sainye paśya Duryodhanam sthitam.
ady' āhani mahā|rājo hat'ā|mitro bhaviṣyati.
na hi me mokṣyate kaś cit pareṣām iti cintaye.

middle of the battlefield. But you will achieve your goal by killing Dur-yódhana with your sharp arrows! Slaughter Su-yódhana, O enemy-tamer, before all his troops run away when they see that the elephant division has been massacred and that you are attacking them! Send someone to the Panchála prince to tell him to come quickly. Then that sinner will not escape, especially when his army is tired. 27.10

The son of Dhrita-rashtra has a formidable look about him because he has destroyed all your troops in battle and believes that the sons of Pandu are defeated. When he sees that his own army has been slaughtered and pummeled by the Pándavas, that king will surely enter battle, only to result in his own destruction!”

Addressed in this way, Phálguna* made this reply to Krishna: “Descendant of Madhu, all the sons of Dhrita-rashtra have been killed by Bhima. And the two sons that stand over there, O Krishna, will today exist no longer. Bhishma is dead, Drona is dead, and so is Karna, the son of the sun. Shalya, the king of the Madras, is dead, as is Jayad-ratha, O Krishna. Shákuni, the son of Súbala, has five hundred horses remaining. They have one hundred chariots remaining, two hundred elephants in total, and three thousand foot soldiers. Ashva-tthaman, Kripa, the lord of the Tri-gartas, Ulúka, Shákuni and the Sátvata Krita-varman are also left. 27.15

This, Mádhava, is what remains of the son of Dhrita-rashtra’s army. How true it is that no one on earth can escape Time! Look at Dur-yódhana standing there, even though his army has been destroyed! On this very day, the great king Yudhi-shthira will have his foes slaughtered. For I do not think that any of the enemy will escape me! Today they

ye tv adya samaraṃ Kṛṣṇa na hāsyanti mad'ṛōtkatāḥ
tān vai sarvān haniṣyāmi yady api syur na mānuṣāḥ.

27.20 adya yuddhe su|saṃkruddho dīrghaṃ rājñāḥ prajāgaram
apaneṣyāmi Gāndhāraṃ ghātayitvā śitaiḥ śaraiḥ.
nikṛtyā vai dur|ācāro yāni ratnāni Saubalah
sabhāyām aharad dyūte punas tāny āharāmy aham.

adya tā api rotsyanti sarvā Nāga|pure striyaḥ
śrutvā patīmś ca putrāmś ca Pāṇḍavair nihatān yudhi.
samāptam adya vai karma sarvaṃ Kṛṣṇa bhaviṣyati.
adya Duryodhano dīptāṃ śriyaṃ prāṇāmś ca mokṣyati.
n' āpayāti bhayāt Kṛṣṇa saṃgrāmād adya cen mama
nihatam viddhi Vārṣṇeya Dhārtarāṣṭraṃ su|bālīśam.

27.25 mama hy etad a|śaktaṃ vai vāji|vṛndam arin|dama
soḍhum jyā|tala|nirghoṣaṃ. yāhi yāvan nihanmy aham!»

Evam uktas tu Dāśārhaḥ Pāṇḍavena yaśasvinā
acodayad dhayān rājan Duryodhana|balaṃ prati.
tad anīkam abhipreṣya trayāḥ sajjā mahā|rathāḥ
Bhīmaseno 'rjunaś c' āiva Sahadevaś ca mārīṣa
prayayuhḥ simha|nādena Duryodhana|jighāmsayā.

tān preṣya sahitān sarvān javen' ōdyata|kārmukān
Saubalo 'bhyadravad yuddhe Pāṇḍavān ātatāyinaḥ.
Sudarśanas tava suto Bhīmasenaṃ samabhyayāt

27.30 Suśarmā Śakuniś c' āiva yuyudhāte Kirīṭinā.
Sahadevaṃ tava suto haya|prṣṭha|gato 'bhyayāt.

will not escape war. However intoxicated they are by battle-fury, I will kill them all—even if they were not human. Filled with rage in battle, I will today kill the Gandhára prince with my sharp arrows and rid King Yudhi-shthira of his long insomnia. I will bring back the treasures that the wicked son of Súbala fraudulently stole at the gambling match in the assembly hall. 27.20

All the women in Naga-pura will today weep when they hear that the Pándavas have killed their sons and husbands in battle. On this very day, Krishna, every deed will be fulfilled. Today Dur-yódhana will give up his life and his radiant majesty. If the foolish son of Dhrita-rashtra does not flee from me today in battle, Krishna, then you will know that he is dead, O descendant of Vrishni. This horde of steeds will be unable to withstand the sound of my bow-string and palms, O enemy-tamer. Drive on the chariot so that I can slaughter them!" 27.25

Addressed in this way by the glorious Pándava, the Da-shárha urged on his horses against Dur-yódhana's troops, Your Majesty. Seeing the enemy division, the three armed and mighty warriors—Bhima-sena, Árjuna and Saha-deva—attacked with a lion-roar in their desire to kill Dur-yódhana.

At the sight of those bow-wielding warriors all rushing swiftly forward in a group, Súbala's son charged against the Pándava archers in battle. Your son Sudárshana attacked Bhima-sena, while Sushárman and Shákuni fought against diadem-wearing Árjuna. Your son Dur-yódhana advanced on horseback against Saha-deva. 27.30

tato hi yatnataḥ kṣīpraṃ tava putro jan'ādhīpa
 prāsena Sahadevasya śirasi prāharad bhṛṣam.
 s' ōpāviśad* rath'ōpasthe tava putreṇa tāḍitaḥ
 rudhir'āpluta|sarv'āṅga āśī|viśa iva śvasan.
 pratilabhya tataḥ saṃjñāṃ Sahadevo viśaṃ pate
 Duryodhanam śarais tīkṣṇaiḥ saṃkruddhaḥ samavākirat.

Pārtho 'pi yudhi vikramya Kuntī|putro Dhanañjayaḥ
 śūrāṇām aśva|prṣṭhebhyaḥ śīrāṃsi nicakarta ha.

27.35 tad anīkaṃ tadā Pārtho vyadhamad bahubhiḥ śaraiḥ.
 pātayitvā hayān sarvāṃs Trigartānāṃ rathān yayau.
 tatas te sahitā bhūtvā Trigartānāṃ mahā|rathāḥ
 Arjunaṃ Vāsudevaṃ ca śara|varṣair avākiran.
 Satyakarmāṇam ākṣīpya kṣura|preṇa mahā|yaśāḥ
 tato 'sya syandanasy' ēṣāṃ cicchide Pāṇḍu|nandanāḥ.
 śilā|śitena ca vibho kṣura|preṇa mahā|yaśāḥ
 śiraś ciccheda sahasā tapta|kuṇḍala|bhūṣaṇam.

Satyeṣum atha c' ādatta yodhānāṃ miṣatām tava
 yathā siṃho vane rājan mṛgaṃ paribubhukṣitaḥ.

27.40 taṃ nihatya tataḥ Pārthaḥ Suśarmāṇam tribhiḥ śaraiḥ
 viddhvā tān ahanat sarvān rathān rukma|vibhūṣitān.
 tataḥ prāyāt tvaran Pārtho dīrgha|kālaṃ su|saṃvṛtam
 muñcan krodha|viśaṃ tīkṣṇam Prastha|'ādhipatiṃ prati.

With speed and care, your son then violently hit Saha-deva on the head with a spear, lord of the people. Struck by your son, Saha-deva collapsed on his chariot platform, breathing like a poisonous snake and his limbs all drenched in blood. Saha-deva, however, regained consciousness and furiously covered Dur-yódhana with sharp arrows, lord of the people.

The Partha Dhanan-jaya, that son of Kunti, also advanced in battle and sliced off the heads of heroes who were on horseback. Pritha's son dispersed that division of troops with numerous arrows. Killing all the horses, he then proceeded against the chariots of the Tri-gartas. The mighty warriors of the Tri-gartas, who were gathered together, covered Árvjuna and Vásu-deva with showers of shafts. But the glorious son of Pandu hurled a razor-tipped arrow at Satya-karman and cut through the shaft of his chariot. With a stone-sharpened, razor-tipped arrow, famed Árvjuna then brutally cut off his head, which was adorned with earrings of refined gold. 27.35

While your troops were watching, Árvjuna then grabbed hold of Satyéshu, just as a lion in a forest grabs a deer when it wants to eat, Your Majesty. After killing Satyéshu, the son of Pritha pierced Sushárman with three arrows and destroyed all the gold-decorated chariots. The son of Pritha then swiftly advanced against the ruler of Prásthala, releasing the fierce poison of his anger, which he had long kept restrained. 27.40

tam Arjunah prṣatkānām śatena Bharata'rṣabha
 purayitvā tato vāhān prāharat tasya dhanvinah.
 tataḥ śaram samādhāya Yama|daṇḍ'|ōpamaṁ tadā
 Suśarmānaṁ samuddiśya cikṣep' āsu hasann iva.
 sa śarah preṣitas tena krodha|dīptena dhanvinā
 Suśarmānaṁ samāsādyā bibheda hrdayaṁ raṇe.

27.45 sa gat'āsur mahā|rāja papāta dharaṇī|tale
 nandayan Pāṇḍavān sarvān vyathayaṁś c' āpi tāvakān.

Suśarmānaṁ raṇe hatvā putrān asya mahā|rathān
 sapta c' āṣṭau ca triṁśac ca sāyakair anayat kṣayam.
 tato 'sya niśitair bāṇaiḥ sarvān hatvā pad'ānugān
 abhyagād Bhāratīm senām hata|śeṣāṁ mahā|rathaḥ.

Bhīmas tu samare kruddhaḥ putraṁ tava jan'ādhīpa
 Sudarśanam a|drīśyaṁ taṁ śaraiś cakre hasann iva.
 tato 'sya prahasan kruddhaḥ śirah kāyād apāharat
 kṣura|preṇa su|tīkṣṇena sa hataḥ prāpatad bhuvi.

27.50 tasmimś tu nihate vīre tatas tasya pad'ānugāḥ
 parivavrū raṇe Bhīmaṁ kiranto vividhān śarān.
 tatas tu niśitair bāṇais tav' ānikam Vṛkodarah
 Indr'āśani|sama|sparśaiḥ samantāt paryavākirat.
 tataḥ kṣaṇena tad Bhīmo nyahanad Bharata'rṣabha.

teṣu t' ūtsādyamāneṣu sen"ādhyaḥkṣā mahā|rathāḥ
 Bhīmasenaṁ samāsādyā tato 'yudhyanta Bhārata.
 sa tān sarvān śarair ghorair avākirata Pāṇḍavaḥ.
 tath' āiva tāvakā rājan Pāṇḍaveyān mahā|rathān

Árjuna attacked that bowman's horses, best of Bharatas, covering them with a hundred shafts. He then drew an arrow that resembled Yama's staff, took aim and swiftly fired it at Sushárman, almost laughing as he did so. The arrow that bow-wielding Árjuna released, as he blazed with anger, struck Sushárman in battle and pierced through his heart. His life-breath departed, Sushárman fell to the ground, bringing joy to all the Pándavas and terror to your troops, great king. 27.45

After killing Sushárman in battle, Árjuna massacred Sushárman's forty-five sons with his arrows, great warriors though they were. After slaughtering all of Sushárman's followers with sharpened arrows, that mighty warrior then advanced against the survivors of the Bhárata army.

Bhima, who was full of battle-rage, almost laughed as he made your son Sudárshana become invisible with arrows, lord of the people. With a laugh, Bhima furiously struck the head off his body with an extremely sharp, razor-tipped arrow. Sudárshana fell to the ground, slain.

At the death of this hero, Sudárshana's followers surrounded Bhima in battle, spraying out various shafts. But Vrikódara covered your regiment with sharp arrows on every side; their impact was like that of Indra's thunderbolts. Bhima then annihilated that regiment in an instant, bull of the Bharatas. 27.50

When these soldiers were massacred, the army leaders—those mighty warriors—confronted Bhima-sena and fought against him, descendant of Bharata. The Pándava, however, covered all of them with dreadful arrows. In a similar manner, Your Majesty, your troops restrained the great Pándava

śara|varṣeṇa mahatā samantāt paryavārayan.
 vyākulaṃ tad abhūt sarvaṃ Pāṇḍavānāṃ paraiḥ saha
 tāvakānāṃ ca samare Pāṇḍaveyair yuyutsatām.
 27.55 tatra yodhās tadā petuḥ paras|para|samāhatāḥ
 ubhayoḥ senayo rājan saṃśocantaḥ sma bāndhavān.

SAÑJAYA uvāca:

28.1 TASMIN PRAVṚTTE saṃgrāme gaja|vāji|nara|kṣaye
 Śakuniḥ Saubalo rājan Sahadevaṃ samabhyayāt.
 tato 'sy' āpatatas tūrṇaṃ Sahadevaḥ pratāpavān
 śar'āughān preṣayām āsa pataṅgān iva śīghra|gān.
 Ulūkaś ca raṇe Bhīmaṃ vivyādha daśabhiḥ śaraiḥ
 Śakuniś ca mahā|rāja Bhīmaṃ viddhvā tribhiḥ śaraiḥ
 sāyakānāṃ navatyā vai Sahadevam avākirat.
 te sūrāḥ samare rājan samāsādyā paras|param
 vivyadhur niśitair bāṇaiḥ kaṅka|barhiṇa|vājitaḥ
 svarṇa|puṅkhaiḥ śilā|dhautair ā|karṇa|prahitaiḥ śaraiḥ.
 28.5 teṣāṃ cāpa|bhuj'|ōtsṛṣṭā śara|vṛṣṭir viśāṃ pate
 ācchādayad diśaḥ sarvā dhārā iva payo|mucaḥ.
 tataḥ kruddho raṇe Bhīmaḥ Sahadevaś ca vīryavān
 ceratuḥ kadanāṃ saṃkhye kurvantau su|mahā|balau.
 tābhyām śara|śataiś channaṃ tad balaṃ tava Bhārata
 andhakāram iv' ākāśam abhavat tatra tatra ha.
 aśvair viparidhāvadbhiḥ śara|cchannair viśāṃ pate
 tatra tatra vṛto mārgo vikarṣadbhir hatān bahūn.

THE KÁURAVAS DESTROYED

warriors on all sides with a massive shower of shafts. Everything became confused, O king—both for the Pándavas, who were eager to fight their enemy in battle, and for your men, who were eager to fight the Pándava troops. Slaughtered by one another, warriors from both armies fell down in that conflict, grieving for their relatives, Your Majesty. 27.55

SÁNJAYA said:

AFTER THIS battle, Your Majesty, in which elephants, horses and men were massacred, Shákuni, the son of Súbala, advanced against Saha-deva. Mighty Saha-deva, however, quickly fired volleys of arrows at Shákuni as he charged forward, which flew swiftly like bees. 28.1

Ulúka pierced Bhima in battle with ten arrows, great king, while Shákuni wounded him with three shafts and then covered Saha-deva with ninety more. Confronting one another in battle, the heroes pierced each other with sharp arrows, which were feathered with heron and peacock plumes. Gold-winged and stone-polished, the shafts were fired from the ear. The shower of arrows that the warriors' arms fired from their bows covered every direction, like torrents of rain from a cloud, lord of the people. 28.5

Battle-enraged Bhima and fervent Saha-deva—both of them extremely powerful—careered around in battle, causing destruction. Your army became shrouded by hundreds of their arrows, descendant of Bharata, and everywhere the sky became like darkness. Here and there, lord of the people, the path was blocked by fleeing horses that were covered with arrows and that dragged behind them numerous dead

nihatānām hayānām ca sah' āiva haya|śādhībhiḥ
 varmabhir vinikṛttaís ca prāsaís chinnaís ca māriṣa
 28.10 ṛṣṭibhiḥ śaktibhiś c' āiva s' |āsi|prāsa|paraśvadhaiḥ
 saṁchannā pṛthivī jajñe kusumaiḥ śabalā iva.

yodhās tatra mahā|rāja samāsādyā paras|param
 vyacaranta raṇe kruddhā vinighnantāḥ paras|param.
 udvṛtta|nayanai roṣāt saṁdaṣṭ' |āuṣṭha|puṭair mukhaiḥ
 sa|kuṇḍalair mahī cchannā padma|kiñjalka|sannibhaiḥ,
 bhujaiś chinnaír mahā|rāja nāga|rāja|kar' |ôpamaiḥ
 s' |ānga|daiḥ sa|tanu|traiś ca s' |āsi|prāsa|paraśvadhaiḥ.
 kabandhair utthitaiś chinnaír nṛtyadbhiś c' āparair yudhi
 kravy' |āda|gaṇa|saṁchannā ghor" ābhūt pṛthivī vibho.

28.15 alp' |āvaśiṣṭe sainye tu Kauraveyān mah" |āhave
 prahrṣṭāḥ Pāṇḍavā bhūtvā ninyire Yama|śādanam.

etasminn antare śūrah Saubaleyaḥ pratāpavān
 prāsena Sahadevasya śirasi prāharad bhṛśam.
 sa vihvalo mahā|rāja rath' |ôpastha upāviśat.
 Sahadevaṁ tathā dṛṣṭvā Bhīmasenaḥ pratāpavān
 sarva|sainyāni saṁkruddho vārayām āsa Bhārata.
 nirbibheda ca nārācaiḥ śataśo 'tha sahasraśaḥ
 vinirbhidy' ākaroc c' āiva siṁha|nādam arin|damāḥ.
 tena śabdena vitrastāḥ sarve sa|haya|vāraṇāḥ
 prādravan sahasā bhītāḥ Śakuneś ca pad' |ānugāḥ.

28.20 prabhagnān atha tān dṛṣṭvā rājā Duryodhano 'bravīt:

men. As if dappled with flowers, the earth became strewn 28.10
with cavalymen and dead horses, with ripped armor and
shattered javelins, and with lances, spears, swords, javelins
and axes, my lord.

Confronting one another in that war, the warriors on
the battlefield careered around furiously, killing each other,
great king. The earth was covered with earring-adorned
heads; looking like lotus filaments, their eyes glared with
anger and their teeth clenched their lips. Lopped-off arms
also lay there, great king. Wearing bracelets and armor, and
grasping swords, javelins or axes, they were like the trunks
of royal elephants. Swathed with hordes of carrion-eating
creatures, the earth was a terrible sight, my lord, as mangled
torsos rose from the ground and others danced in battle.

In that great battle, the Pándavas joyfully led the Káura- 28.15
vas to the house of Yama, although little of the Kuru army
remained.

In the meantime, the powerful and heroic son of Súbala
struck Saha·deva forcefully on the head with a javelin. Saha·
deva staggered, great king, and collapsed onto his chariot
platform. When fierce Bhima·sena saw that Saha·deva was
in this plight, he furiously repelled all the Kuru troops,
descendant of Bharata. With his iron arrows, that enemy-
tamer wounded men in their hundreds and thousands and
then shouted a lion-roar. Terrified by that noise, the fol-
lowers of Shákuni suddenly fled in fear, along with their
horses and elephants. Seeing that these men were breaking 28.20
up, King Dur·yódhana said:

«nivartadhvam! a|dharmajñā
 yudhyadhvam! kiṃ sṛtena vaḥ!
 iha kīrtiṃ samādhāya
 pretya lokān samaśnute
 prāṇāñ jahāti yo dhīro
 yuddhe prṣṭham a|darśayan.»

evam uktās tu te rājñā Saubalasya pad'ānugāḥ
 Pāṇḍavān abhyavartanta mṛtyuṃ kṛtvā nivartanam.
 dravadbhis tatra rāj'ēndra kṛtaḥ śabdo 'tidāruṇaḥ.
 kṣubdha|sāgara|samkāśāḥ kṣubhitāḥ sarvato 'bhavan.
 tāṃs tathā purato dṛṣṭvā Saubalasya pad'ānugān
 pratyudyayur mahā|rāja Pāṇḍavā vijay'ōdyatāḥ.

28.25 pratyāśvasya ca dur|dharṣaḥ Sahadevo viśaṃ pate.
 Śakuniṃ daśabhir viddhvā hayāṃś c' āsya tribhiḥ śaraiḥ
 dhanuś ciccheda ca śaraiḥ Saubalasya hasann iva.
 ath' ānyad dhanur ādāya Śakunir yuddha|dur|madah
 vivyādha Nakulaṃ ṣaṣṭyā Bhīmasenaṃ ca saptabhiḥ.
 Ulūko 'pi mahā|rāja Bhīmaṃ vivyādha saptabhiḥ
 Sahadevaṃ ca saptatyā parīpsan pitaraṃ raṇe.
 taṃ Bhīmasenaḥ samare vivyādha navabhiḥ śaraiḥ
 Śakuniṃ ca catuḥ|ṣaṣṭyā pārśva|sthāṃś ca tribhis tribhiḥ.

te hanyamānā Bhīmena nārācais taila|pāyitaiḥ
 Sahadevaṃ raṇe kruddhās chādayañ śara|vrṣṭibhiḥ
 parvataṃ vāri|dhārābhiḥ sa|vidyuta iv' āmbu|dāḥ.

28.30 tato 'sy' āpatataḥ śūraḥ Sahadevaḥ pratāpavān
 Ulūkasya mahā|rāja bhallen' āpāharac chirah.
 sa jagāma rathād bhūmiṃ Sahadevena pātitaḥ

“Come back! You know what is wrong, so fight! What is the point of your fleeing? The brave who devote themselves to glory in this world, and who give up their lives without showing their backs in battle, attain divine realms when they die.”

Addressed in this way by the king, the followers of Súbala’s son returned against the Pándavas, resolving to die rather than retreat. They made a horrific noise as they charged on that battlefield, O king of kings. Like the billowing ocean, they surged on all sides. When the Pándavas saw that the followers of Súbala’s son were thus confronting them, they rose up against them, intent on victory, great king.

Saha-deva—who is difficult to assail—then recovered, 28.25
lord of the people. Piercing Shákuni with ten shafts and his horses with three, he cut through the bow of Súbala’s son with his arrows, almost laughing as he did so. But Shákuni, who is difficult to defeat in battle, took up another bow and pierced Nákula with sixty arrows and Bhima-sena with seven more. Eager to help his father in battle, Ulúka, too, pierced Bhima with seven arrows and Saha-deva with seventy, great king. Bhima-sena, however, wounded Ulúka with nine arrows in the battle, Shákuni with sixty-four, and Shákuni’s attendants with three each.

But although struck by Bhima with his oil-soaked shafts, those men covered Saha-deva with showers of arrows in their battle-fury, just as lightning clouds cover a mountain with torrents of rain. Then, as Ulúka charged forward, the 28.30
mighty hero Saha-deva struck off his head with a spear-headed arrow, Your Majesty. Felled by Saha-deva and his

rudhir' | āpluta | sarv' | āṅgo nandayan Pāṇḍavān yudhi.

putraṃ tu nihataṃ dṛṣṭvā Śakuniḥ tatra Bhārata
s' | āśru | kaṇṭho viniḥśvasya Kṣattur vākyam anusmaran,
cintayitvā muhūrtaṃ sa bāṣpa | pūrṇ' | ěkṣaṇaḥ śvasan
Sahadevaṃ samāsādyā tribhir vivyādha sāyakaiḥ.
tān apāśya śarān muktān śara | saṃghaiḥ pratāpavān
Sahadevo mahā | rāja dhanuś ciccheda saṃyuge.

28.35 chinne dhanuṣi rāj' | ěndra Śakuniḥ Saubalas tadā
pragṛhya vipulaṃ khadgaṃ Sahadevāya prāhiṇot.
tam āpatantaṃ sahasā ghora | rūpaṃ viśaṃ pate
dvidhā ciccheda samare Saubalasya hasann iva.

asiṃ dṛṣṭvā tathā chinnaṃ pragṛhya mahatīm gadām
prāhiṇot Sahadevāya. sā moghā nyapatad bhuvī.
tataḥ śaktiṃ mahā | ghorāṃ kāla | rātrim iv' ōdyatām
preṣayām āsa saṃkruddhaḥ Pāṇḍavaṃ prati Saubalaḥ.
tām āpatantīm sahasā śaraiḥ kanaka | bhūṣaṇaiḥ
tridhā ciccheda samare Sahadevo hasann iva.

28.40 sā papāta tridhā cchinnā bhūmau kanaka | bhūṣaṇā
śīryamāṇā yathā dīptā gaganād vai śata | hradā.

śaktiṃ vinihataṃ dṛṣṭvā Saubalaṃ ca bhay' | ārditam
dudruvus tāvakāḥ sarve bhaye jāte sa | Saubalāḥ.
ath' ōtkruṣṭaṃ mahac c' āsīt Pāṇḍavair jita | kāsibhiḥ
Dhārtarāṣṭrās tataḥ sarve prāyaśo vimukh" ābhavan*.
tān vai vimanaso dṛṣṭvā Mādrī | putraḥ pratāpavān
śarair aneka | sāhasair vārayām āsa saṃyuge.

limbs all drenched in blood, Ulúka collapsed to the ground from his chariot, bringing joy to the Pándavas in battle.

Seeing his son killed on that spot, Shákuni sighed deeply, his throat choked with tears, descendant of Bharata. Recalling the words of the Kshattri and with his eyes filled with tears, he brooded for a while, sighing. He then attacked Saha-deva and pierced him with three arrows. But mighty Saha-deva ward off those fired shafts and cut through Shákuni's bow with swarms of arrows in the battle, great king. His bow severed, Shákuni, the son of Súbala, grabbed an enormous sword and hurled it at Saha-deva. But as the terrifying sword of Súbala's son suddenly sped toward him in battle, Saha-deva split it in two, almost laughing as he did so, lord of the people. 28.35

Seeing his sword shattered in this way, Shákuni took hold of a huge mace and threw it at Saha-deva. But it fell to the ground, missing its mark. Enraged, Súbala's son then hurled a terrifying spear at the Pándava, which he wielded as if it were the night of Time. But as the spear flew violently toward him in the battle, Saha-deva chopped it into three pieces with his gold-adorned arrows, almost laughing as he did so. Like a blazing thunderbolt falling from the sky, the gold-decorated spear fell to the ground, cut into three pieces. 28.40

When they saw that the spear was destroyed and that Súbala's son was stricken with fear, your troops all became terrified and ran away, as did Súbala's son. The conquering Pándavas uttered a loud roar and all of Dhrita-rashtra's followers fled in large numbers. Seeing the bewildered Káuravas, Saha-deva, the powerful son of Madri, held them back in battle with several thousand arrows. He then approached

tato Gāndhārakair guptaṃ puṣṭair aśvair jaye dhṛtaṃ
āsaśāda raṇe yāntaṃ Sahadevo 'tha Saubalam.

28.45 svam aṃśaṃ avaśiṣṭaṃ taṃ saṃsmṛtya Śakuniṃ nr̥|pa
rathena kāñcan'|āṅgena Sahadevaḥ samabhyayāt.
adhijyaṃ bala|vat kṛtvā vyākṣipan su|mahad dhanuḥ
sa Saubalam abhidrutya gārdhra|patraiḥ śilā|śitaiḥ
bhṛśaṃ abhyahanat kruddhas tottrair iva mahā|dvi|pam.
uvāca c' āinaṃ medhāvī vigṛhya smārayann iva

«kṣatra|dharme sthiro bhūtvā yudhyasva! puruṣo bhava!
yat tadā hr̥ṣyase mūḍha glahann akṣaiḥ sabhā|tale
phalam adya prapaśyasva karmaṇas tasya dur|mate.
nihatās te dur|ātmāno ye 'smān avahasan purā.
Duryodhanaḥ kul'|āṅgāraḥ śiṣṭas tvaṃ c' āsya mātulaḥ.

28.50 adya te nirhariṣyāmi kṣureṇ' ōnmathitaṃ śiraḥ
vr̥kṣāt phalam iv' āviddhaṃ laguḍena pramāthinā.»

evam uktvā mahā|rāja Sahadevo mahā|balaḥ
saṃkruddho raṇa|śārdulo vegen' ābhijagāma tam.
abhigamya su|dur|dharṣaḥ Sahadevo yudhāṃ patih
vikṣya balavac cāpaṃ krodhena prajvalann iva,
Śakuniṃ daśabhir viddhvā caturbhiś c' āsya vājinaḥ
chattraṃ dhvajaṃ dhanuś c' āsya cchittvā siṃha iv' ānadat.

in battle the fleeing son of Súbala, who was protected by healthy Gandhára horses and still intent on victory. Calling 28.45
to mind that Shákuni was his remaining share, Saha-deva attacked him with his gold-bodied chariot. Stringing his huge and mighty bow, he drew it and charged with fury against the son of Súbala. He then violently struck him with vulture-feathered and stone-sharpened arrows, as if hitting a great elephant with goads. Berating him, intelligent Saha-deva said these words to Shákuni, as if to remind him:

“Be firm in the warrior code and fight! Be a man! O dim-witted fool, receive today the fruit of the deed you committed when you rejoiced while gambling with dice in the assembly hall! We have killed the degenerates who laughed in the past. Dur-yódhana is still alive—that coal who has burned down his family—and you are his uncle. Today I will take off your head, ripping it off with a razor- 28.50
tipped arrow, just as a fruit is knocked out of a tree by a stick that strikes it.”

Saying this, Your Majesty, Saha-deva—that furious and mighty tiger in battle—swiftly attacked Shákuni. After he had advanced forward, that champion of warriors—so difficult to assault—drew his powerful bow. As if blazing with anger, he wounded Shákuni with ten arrows and pierced his horses with four more. Cutting through Shákuni’s parasol, banner and bow, he roared like a lion.

- chinna|dhvaja|dhanuś|chatraḥ Sahadevena Saubalaḥ
 kṛto 'tividho bahubhiḥ sarva|marmasu sāyakaiḥ.
 28.55 tato bhūyo mahā|rāja Sahadevaḥ pratāpavān
 Śakuneḥ preṣayām āsa śara|vr̥ṣṭim dur|āsādām.
 tatas tu kruddhaḥ Subalasya putro
 Mādrī|sutaṃ Sahadevaṃ vimarḍe
 prāsena jāmbūnada|bhūṣaṇena
 jighāṃsur eko 'bhīpapāta śīghram.
 Mādrī|sutas tasya samudyataṃ taṃ
 prāsaṃ su|vr̥ttau ca bhujau raṇ'āgre
 bhallais tribhir yugapat saṃcakarta
 nanāda c' ōccais taras" āji|madhye.
 tasy' āśukārī su|samāhitena
 suvarṇa|puṅkhena dr̥ḍh'āyasena
 bhallena sarv'āvaraṇ'ātigena
 śiraḥ śarīrāt pramamātha bhūyaḥ.
 śareṇa kārtasvara|bhūṣitena
 divā|kar'ābhena su|saṃhitena
 hṛt'|ōttam'āṅgo yudhi Pāṇḍavena
 papāta bhūmau Subalasya putraḥ.
 28.60 sa taç|chiro vegavatā śareṇa
 su|varṇa|puṅkhena śilā|śitena
 prāverayat kupitaḥ Pāṇḍu|putro
 yat tat Kurūṇām a|nayasya mūlam.
 bhujau su|vr̥ttau pracakarta vīraḥ.
 paścāt kabandhaṃ rudhir'āvasiktaṃ
 vispandamānaṃ nipapāta ghoram
 rath'ōttamāt pārthiva pārthivasya.
 hṛt'|ōttam'āṅgaṃ Śakuniṃ samīkṣya
 bhūmau śayānaṃ rudhir'|ārdra|gātram

After severing Shákuni's banner, bow and parasol, Saha-deva badly wounded the son of Súbala with several arrows in all his vital organs. Fierce Saha-deva then once more 28.55 fired an unstoppable shower of arrows at Shákuni. Enraged and alone, the son of Súbala swiftly charged on his own with a gold-adorned spear against Saha-deva, the son of Madri, eager to kill him in that combat. With three spear-headed arrows, however, the son of Madri simultaneously cut through Shákuni's wielded javelin and his well-rounded arms at the front of the battle. He then immediately roared loudly in the middle of the battlefield.

With a spear-headed arrow—which was well crafted, gold-feathered, made of solid iron and capable of penetrating any obstacle—Saha-deva then struck the head off Shákuni's body. The son of Súbala fell to the ground, his head ripped off in battle by the Pándava with that gold-decorated, well-crafted arrow, which shone like the sun.

With a swift, gold-feathered and stone-sharpened arrow, 28.60 the son of Pandu furiously struck off Shákuni's head, that root of the Kurus' evil. The hero also chopped off Shákuni's well-rounded arms. At this, the king's blood-soaked and horrific torso fell quivering from the top of his chariot, Your Majesty.

When your troops saw Shákuni lying on the ground, his head ripped off and his limbs drenched with blood, their spirits were destroyed by fear and they fled in every direc-

yodhās tvadīyā bhaya|naṣṭa|sattvā
 diśaḥ prajagmuḥ pragr̥hīta|śastrāḥ.
 pravidrutāḥ śuṣka|mukhā viśaṃjñā
 Gāṇḍīva|ghoṣeṇa samāhatās ca
 bhay'ārditā bhagna|rath'|āśva|nāgāḥ
 padātayaś c' āiva sa|Dhārtarāṣṭrāḥ.
 tato rathāc Chakuniṃ pātayitvā
 mud"ānvitā Bhārata Pāṇḍaveyāḥ
 śaṅkhān pradadhmuḥ samare 'tiḥṣṭāḥ
 sa|Keśavāḥ sainikān harṣayantaḥ.

28.65 tam c' āpi sarve pratipūjayanto
 dṛṣṭvā bruvāṇāḥ Sahadevam ājau:
 «diṣṭyā hato naikṛtiko mah"ātmā
 sah'ātmajō vīra raṇe tvay" ēti.»

SAÑJAYA uvāca:

29.1 TATAḤ KRUDDHĀ mahā|rāja Saubalasya pad'ānugāḥ
 tyaktvā jīvitam ākrande Pāṇḍavān paryavārayan.
 tān Arjunaḥ pratyagr̥hṇāt Sahadeva|jaye dhṛtaḥ
 Bhīmasenaś ca tejasvī kruddh'|āśī|viṣa|darśanaḥ.
 śakty|ṛṣṭi|prāsa|hastānām Sahadevaṃ jighāṃsatām
 saṃkalpam akaron moghaṃ Gāṇḍīvena Dhanañjayaḥ.
 saṃgr̥hīt'āyudhān bāhūn yodhānām abhidhāvatām
 bhallaś ciccheda Bībhatsuḥ śīrāṃsy api hayān api.
 29.5 te hayāḥ pratyapadyanta vasudhām vigaṭ'|āśavaḥ
 caratā loka|vīreṇa prahatāḥ Savyasācinā.

tato Duryodhano rājā dṛṣṭvā sva|bala|saṃkṣayam
 hata|śeṣān samānīya kruddho ratha|gaṇān bahūn,
 kuñjarāṃś ca hayāṃś c' āiva pādātāṃś ca samantataḥ
 uvāca sahitān sarvān Dhārtarāṣṭra idaṃ vacaḥ:

tion, grasping hold of their weapons. Stricken with terror and assaulted by the noise of the Gandíva, dry-mouthed and bereft of their senses, the foot soldiers fled with the son of Dhrita-rashtra, their chariots, horses and elephants destroyed.

The Pándavas and Késhava were filled with delight at toppling Shákuni from his chariot, descendant of Bharata. Extremely joyful in that battle, they blew their conches, bringing happiness to their troops. All of them then joyfully honored Saha-deva after seeing him fight in battle, saying: 28.65

“How fortunate it is, brave Saha-deva, that you have killed this vile hero and his son in battle!”

SÁNJAYA said:

THE ANGRY FOLLOWERS of Súbala's son then gave up their lives in battle, great king, and surrounded the Pándavas. 29.1
Árjuna countered them, intent on pursuing Saha-deva's victory, as did splendid Bhima-sena, whose gaze was like that of an irate, venomous snake. With his Gandíva bow, Dhanan-jaya foiled the intentions of Shákuni's troops, who wielded spears, lances and javelins and were eager to kill Saha-deva. With his spear-headed arrows, Bibhátsu sliced through numerous weapons that were brandished by the charging fighters, and pierced heads and horses, too. Their 29.5
life-breaths departed, the horses fell to the ground, slaughtered by rampaging Savya-sachin, that hero of the world.

When he saw his army being destroyed, furious King Dur-yódhana summoned from every side his surviving elephants, horses, infantrymen and numerous chariot divi-

«samāsādyā raṇe sarvān Pāṇḍavān sa|su|hṛd|gaṇān
Pāñcālyam c' āpi sa|balaṃ hatvā śīghraṃ nyavartata!»

tasya te śirasā grhya vacanaṃ yuddha|dur|madāḥ
abhyudyayū raṇe Pārthāṃs tava putrasya śāsanāt.

- 29.10 tān abhyāpatataḥ śīghraṃ hata|śeṣān mahā|raṇe
śarair āśi|viṣ'ākāraiḥ Pāṇḍavāḥ samavākiran.
tat sainyaṃ Bharata|śreṣṭha muhūrtena mah"ātma|bhiḥ
avadhyata raṇaṃ prāpya trātāraṃ n' ābhyavindata.
pratiṣṭhamānaṃ tu bhayān n' āvatiṣṭhati daṃśitam.

aśvair viparidhāvad|bhiḥ sainyena rajasā vṛte
na prājñāyanta samare diśas ca pradiśas tathā.
tatas tu Pāṇḍav'ānikān niḥsṛtya bahavo janāḥ
abhyaghnāṃs tāvakān yuddhe muhūrtād iva Bhārata.
tato niḥśeṣam abhavat tat sainyaṃ tava Bhārata.
akṣauhiniyaḥ sametās tu tava putrasya Bhārata
ekādaśa hatā yuddhe tāḥ prabho Pāṇḍu|Śrī|jayaiḥ.

- 29.15 teṣu rāja|sahasreṣu tāvakeṣu mah"ātmasu
eko Duryodhano rājann adṛśyata bhṛṣaṃ kṣataḥ.
tato vīkṣya diśaḥ sarvā dṛṣṭvā śūnyāṃ ca medinīm
vihīnaḥ sarva|yodhaiś ca Pāṇḍavān vīkṣya saṃyuge
muditān sarva|siddh'ārthān nardamānān samantataḥ,
bāṇa|śabda|ravāṃś c' āiva śrutvā teṣāṃ mah"ātmanām

sions. The son of Dhritā-rashtra then said these words to all the assembled troops:

“Attack all the Pāṇḍavas and their allied regiments in battle! Kill the prince of Panchāla and his army and then return swiftly!”

Humbly obeying Dur-yódhana’s orders, the troops—who were difficult to defeat in war—advanced against the sons of Pritha in battle, following the instructions of your son. But as these surviving men charged swiftly forward in that great battle, the Pāṇḍavas covered them with arrows that resembled poisonous snakes. On entering the battle-field, the troops were destroyed in an instant by the heroic Pāṇḍavas, O best of Bharatas. Nor could they find a protector. Fleeing in fear, the armed warriors were unable to hold their ground. 29.10

Dust arose from the army and the fleeing horses, and none of the major or minor directions could be seen in the battle. Many men advanced from the Pāṇḍava division and in a mere moment massacred your troops in battle, descendant of Bharata. Nothing was left of that army of yours, descendant of Bharata. The Pandus and Śrījāyas destroyed your son’s eleven rallied armies in that battle, descendant of Bharata.

Of the thousands of heroic kings in your army, Dur-yódhana was the only one still visible, although he was severely wounded, Your Majesty. Looking around in every direction, Dur-yódhana saw that the earth was empty. Bereft of all his troops, he watched the Pāṇḍavas as they roared with joy on every side, their goals all achieved. When he heard those heroes’ shouts and the noise of their arrows, Dur-yódhana 29.15

Duryodhano mahā|rāja kaśmalen' ābhisamvṛtaḥ
apayāne manaś cakre vihīna|bala|vāhanah.

DHṚTARĀṢṬRA uvāca:

nihate māmāke sainye niḥśeṣe śibire kṛte
Pāṇḍavānām bale sūta kiṃ nu śeṣam abhūt tadā.
etan me pṛcchato brūhi kuśalo hy asi Sañjaya:
yac ca Duryodhano mandah kṛtavāms tanayo mama
bala|kṣayam tathā dṛṣtvā sa ekaḥ pṛthivī|patih.

SAÑJAYA uvāca:

- 29.20 rathānām dve sahasre tu sapta nāga|śatāni ca
pañca c' āśva|sahasraṇi pattinām ca śataṃ śatāḥ,
etac cheṣam abhūd rājan Pāṇḍavānām mahad balam
parigrhya hi yad yuddhe Dhṛṣṭadyumno vyavasthitaḥ.
ekākī Bharata|śreṣṭha tato Duryodhano nṛ|paḥ
n' āpaśyat samare kaṃ cit sahāyaṃ rathinām varaḥ.
nardamānān parān dṛṣtvā sva|balasya ca samkṣayam
tathā dṛṣtvā mahā|rāja ekaḥ sa pṛthivī|patih
hataṃ sva|hayam utsrjya prān|mukhaḥ prādravad bhayāt.
ekādaśa|camū|bhartā putro Duryodhanas tava
gadām ādāya tejasvī padātiḥ prasthito hradam.
- 29.25 n' ātidūram tato gatvā padbhyām eva nar'ādhipah
sasmāra vacanam Kṣattur dharma|śīlasya dhīmataḥ:
«idaṃ nūnam mahā|prājño Viduro dṛṣṭavān purā
mahad vaiśasam asmākaṃ kṣatriyāṇām ca samyuge?»

THE KÁURAVAS DESTROYED

became overwhelmed by weakness, great king, and set his heart on flight, deprived as he was of his army and his horse.

DHRITA-RASHTRA said:

When my army was destroyed and my camp had been made desolate, who still remained in the Pándava army, charioteer? You are skilled in speaking, Sánjaya, so answer me this question: What did foolish Dur-yódhana do—that son of mine and lord of the earth—when he was alone and saw that his army had been destroyed?

SÁNJAYA said:

Two thousand chariots, seven hundred elephants, five 29.20
thousand horses and ten thousand foot soldiers—this is what remained of the Pándavas’ mighty army, O king. Dhri-shta-dyumna took control of this force and drew up position in battle.

King Dur-yódhana, that champion of charioteers, was alone and could see no ally in battle, best of Bharatas. When he saw the enemy roaring and observed the destruction of his army, that lord of the earth abandoned his dead horse and fled eastward on his own out of fear. Splendid Dur-yódhana, your son and commander of eleven armies, took hold of his mace and set out on foot for a lake. That ruler 29.25
of men had not walked very far when he remembered the words of the wise and righteous Kshattri:

“Did wise Vídura not previously foresee that this great calamity would afflict my warriors in battle?”

evam vicintayānas tu pravivikṣur hradam nṛ|paḥ
duḥkha|saṁtapta|hṛdayo dṛṣṭvā rājan bala|kṣayam.

Pāṇḍavās ca mahā|rāja Dhr̥ṣṭadyumna|puro|gamāḥ
abhyadravanta saṁkruddhās tava rājan balam prati.
śakty|r̥ṣṭi|prāsa|hastānām balānām abhigarjatām
saṁkalpam akaron mogham Gāṇḍīvena Dhanañjayah.

29.30 tāt hatvā niśitair bāṇaiḥ s'ātmātyān saha bandhubhiḥ
rathe śveta|haye tiṣṭhann Arjuno bahv aśobhata.

Subalasya hate putre sa|vāji|ratha|kuñjare
mahā|vanam iva cchinnam abhavat tāvakaṁ balam.
aneka|śata|sāhasre bale Duryodhanasya ha
n' ānyo mahā|ratho rājañ jīvamāno vyadṛśyata,
Droṇa|putrād ṛte vīrāt tath" āiva Kṛtavarmanah
Kṛpāc ca Gautamād rājan pāṛthivāc ca tav' ātma|jāt.

Dhr̥ṣṭadyumnas tu mām dṛṣṭvā hasan Sātyakim abravīt:

«kim anena gṛhītena n' ānen' ārtho 'sti jīvata?»

29.35 Dhr̥ṣṭadyumna|vacah śrutvā Śīner naptā mahā|rathaḥ
udyamya niśitam khadgaṁ hantum mām udyatas tadā.
tam āgamyā mahā|prājñah Kṛṣṇa|Dvaipāyano 'bravīt:

«mucyatām Sañjayo jīvan. na hantavyaḥ kathañ cana.»

Dvaipāyana|vacah śrutvā Śīner naptā kṛt'āñjaliḥ
tato mām abravīn muktvā «svasti Sañjaya sādahaya!»
anujñātas tv aham tena nyasta|varmā nirāyudhaḥ
prātiṣṭham yena nagaram sāy'āhne rudhir'ōkṣitaḥ.

THE KÁURAVAS DESTROYED

Thinking this and with his heart tormented by suffering after seeing his army's destruction, the king became eager to enter the lake, Your Majesty.

The Pándavas, who were led by Dhrishta-dyumna, furiously charged against your army, great king. With his Gandíva bow, Dhanan-jaya foiled the intentions of the roaring Káurava troops, who brandished spears, lances, and javelins. After slaying those warriors with his sharp arrows, along with their companions and relatives, Árvjuna shone gloriously as he stood on his white-horsed chariot. 29.30

Your army was chopped down like a vast forest after Súbala's son was slaughtered along with his horses, chariots and elephants. Of the several hundreds and thousands of men in Dur-yódhana's army, no great warrior was still seen alive, except for the heroic son of Drona, Krita-varman, Kripa the grandson of Gótama, and King Dur-yódhana, your son.

Dhrishta-dyumna looked at me and, with a laugh, he said to Sátyaki:

"Do you want him captive or dead?"

Hearing Dhrishta-dyumna's words, the grandson of Shini, that mighty warrior, wielded his sharp sword, intent on killing me. But wise Krishna Dvaipáyana came up to Sátyaki and said: 29.35

"Let Sánjaya be released alive. Under no circumstances must he be killed."

Hearing Dvaipáyana's words, the grandson of Shini paid his respects and, releasing me, he said: "Be prosperous, Sánjaya!" With Sátyaki's permission, I set off for the city in the evening, drenched in blood and without armor or weapon.

krośa|mātram apakrāntaṃ gadā|pāṇim avasthitam
ekaṃ Duryodhanaṃ rājann apaśyaṃ bhr̥śa|vikṣatam.

29.40 sa tu mām aśru|pūrṇ'ākṣo n' āśaknod abhivikṣitum
upapraikṣata mām dṛṣṭvā tathā dīnam avasthitam.
taṃ c' āham api śocantaṃ dṛṣṭv" āikākinam āhave
muhūrtaṃ n' āśakaṃ vaktuṃ atiduhkha|pariplutaḥ.
tato 'smai tad ahaṃ sarvaṃ uktavān grahaṇaṃ tadā
Dvaipāyana|prasādāc ca jīvato mokṣaṃ ātmanaḥ.

sa muhūrtaṃ iva dhyātvā pratilabhya ca cetanām
bhrātṛīmś ca sarva|sainyāni paryapṛcchata mām tataḥ.
tasmai tad aham ācakṣe sarvaṃ pratyakṣa|darśivān
bhrātṛīmś ca nihatān sarvān sainyaṃ ca vinipātitaṃ.

29.45 «trayaḥ kila rathāḥ śiṣṭās tāvakānām nar'|ādhipa
iti» prasthāna|kāle mām Kṛṣṇa|Dvaipāyano 'bravīt.

sa dīrgham iva niḥśvasya pratyavekṣya punaḥ punaḥ
asau mām pāṇinā spṛṣṭvā putras te paryabhāṣata:

«tvad|anyo n' ēha saṃgrāme kaś cij jīvati Sañjaya.
dvitīyaṃ n' ēha paśyāmi; sa|sahāyās ca Pāṇḍavaḥ.
brūyāḥ Sañjaya rājānaṃ prajñā|cakṣuṣaṃ īśvaram:

«Duryodhanas tava sutaḥ praviṣṭo hradam ity uta.
sulhṛdbhis tādṛśair hīnaḥ putrair bhrātṛbhir eva ca
Pāṇḍavaś ca hṛte rājye ko nu jīveta mādṛśaḥ?»

On the way, Your Majesty, I saw Dur-yódhana standing alone, mace in hand and badly wounded; he had walked the distance of a *krosha*.^{*} Although he looked toward me as I wretchedly stood there, he was unable to see me because his eyes were full of tears and instead he looked past me. Although I saw him grieving and alone on the battlefield, I was unable to say anything for a while, overwhelmed as I was by extreme anguish. But I then told him everything about my capture and how I had been released alive because of Dvaipáyana's grace. 29.40

Dur-yódhana brooded for a moment, recovered his senses and then asked me about his brothers and all the troops. I told him everything, having seen it firsthand—how all his brothers had been killed and how his army had been massacred. And also how Krishna Dvaipáyana had said to me when I departed: “It is reported that three warriors still remain in your army, lord of men.” 29.45

Dur-yódhana sighed deeply, contemplating this again and again. Your son then touched me with his hand and replied:

“Apart from you, Sánjaya, no one else is alive in this battle. I do not see anyone else here; only the Pándavas and their allies. Repeat these words, Sánjaya, to my king and lord, who has wisdom for his eyes:

‘Your son, Dur-yódhana, has entered a lake. What man like me could live when he has lost such friends, sons and brothers, and when his kingdom has been seized by the Pándavas?’

29.50 ācakṣīthāḥ sarvam idaṃ mām ca muktaṃ mah'āhavāt
asmim̐s toya|hrade guptaṃ jīvantaṃ bhr̥ṣa|vikṣatam.»

evam uktvā mahā|rāja prāviśat taṃ mahā|hradam
astambhayata toyaṃ ca māyayā manu|j'ādhipaḥ.

tasmin hradam̐ praviṣṭe tu trīn rathāñ śrānta|vāhanān
apaśyaṃ sahitān ekas taṃ deśaṃ samupeyuṣaḥ,
Kṛpaṃ Śāradvataṃ vīraṃ Drauṇim̐ ca rathināṃ varam
Bhojaṃ ca Kṛtavarmāṇaṃ sahitāñ śara|vikṣatān.
te sarve mām abhiprekṣya tūrṇam aśvān anodayan
upayāya ca mām ūcur:

«diṣṭyā jīvasi Sañjaya!»

29.55 apr̥ccham̐ś c' āiva mām sarve putraṃ tava jan'ādhipam:
«kac cid Duryodhano rājā sa no jīvati Sañjaya?»

ākhyātavān ahaṃ tebhyaṣ tadā kuśalinaṃ nṛ|paṃ
tac c' āiva sarvam ācakṣaṃ yan mām Duryodhano 'bravīt
hradam̐ c' āiv' āham ācakṣaṃ yaṃ praviṣṭo nar'ādhipaḥ.

Ásvatthāmā tu tad rājan niśamya vacanaṃ mama
taṃ hradam̐ vipulaṃ prekṣya karuṇaṃ paryadevayat:

«aho dhik sa na jānāti jīvato 'smān nar'ādhipaḥ!
paryāptā hi vayaṃ tena saha yodhayituṃ parān!»

te tu tatra ciraṃ kālāṃ vilapya ca mahā|rathāḥ
prādravan rathināṃ śreṣṭhā dṛṣṭvā Pāṇdu|sutān raṇe.

29.60 te tu mām ratham āropya Kṛpasya su|pariṣkṛtam
senā|niveśam ājagmur hata|śeṣās trayo rathāḥ.
tatra gulmāḥ paritrastāḥ sūrye c' āstam ite sati
sarve vicukruśuḥ śrutvā putrāṇām tava saṃkṣayam.

Tell him all this and also how I have escaped from the great battle and how I am hiding in this lake of water, alive although badly wounded.” 29.50

Saying this, great king, that lord of men entered the huge lake and solidified the water through magic.

After Dur-yódhana entered the lake and I was alone, I saw three warriors who had gathered and come to that area. They were Kripa, the heroic son of Sharádvat; the son of Drona, that best of charioteers; and the Bhojan Krita-varman. They were lacerated by arrows and their horses were tired. Seeing me, they all quickly urged on their horses and approached me, saying:

“What fortune it is that you are alive, Sánjaya!”

All of them asked me about your son, that protector of the people: “Is our king Dur-yódhana alive, Sánjaya?” 29.55

I told them that the king was well and informed them of everything that Dur-yódhana had said to me and also that the lord of men had entered a lake.

Hearing my words, Ashva-tthaman looked at the huge lake and mourned pitifully, saying:

“Oh! What a calamity that the king does not know that we are alive! We would still be able to fight the enemy if he were alongside us!”

The great warriors lamented for a long while in that place. But when they saw the sons of Pandu on the battlefield, those best of charioteers fled. Lifting me onto Kripa’s well-adorned chariot, the three surviving warriors drove to the army camp. It was sunset, and when the regiments in the camp heard how your sons had been slaughtered, they all lamented in terror. 29.60

tato vṛddhā mahā|rāja yoṣitām rakṣiṇo narāḥ
rāja|dārān upādāya prayayur nagaram prati.
tatra vikrośamānānām rudatīnām ca sarvaśaḥ
prādur āsīn mahāñ śabdaḥ śrutvā tad bala|saṃkṣayam.
tatas tā yoṣito rājan rudantyo vai muhur muhuḥ
kurarya iva śabdena nādayantyo mahī|talam,

29.65 ājaghnuḥ kara|jaiś c' āpi pāṇibhiś ca śirāṃsy uta
luluñcuś ca tadā keśān krośantyas tatra tatra ha.
hā|hā|kāra|vinādinyo vinighnantya urāṃsi ca
śocantyas tatra ruruduḥ krandamānā viśām pate.

tato Duryodhan'|āmātyāḥ s'|āśru|kañthā bhrś'|āturāḥ
rāja|dārān upādāya prayayur nagaram prati.
vetra|vyāsakta|hastās ca dvār'|ādhyakṣā viśām pate
śayanīyāni śubhrāṇi spardhy'|āstaraṇavanti ca
samādāya yayus tūrṇam nagaram dāra|rakṣiṇaḥ.
āsthāy' āśvatarī|yuktān syandanān apare punaḥ
svān svān dārān upādāya prayayur nagaram prati.

29.70 a|dr̥ṣṭa|pūrvā yā nāryo bhās|kareṇ' āpi veśmasu
dadṛśus tā mahā|rāja janā yātāḥ puram prati.
tāḥ striyo Bharata|śreṣṭha saukumārya|samanvitāḥ
prayayur nagaram tūrṇam hata|sva|jana|bāndhavāḥ.

ā golpāl'|āvi|pālebhyo dravanto nagaram prati
yayur manuṣyāḥ saṃbhrāntā Bhīmasena|bhay'|ārditāḥ.
api c' āiśām bhayaṃ tīvram Pārthebhyo 'bhūt su|dāruṇam
prekṣamānās tad" ānyonyam ādhāvan nagaram prati.

tasmiṃs tathā vartamāne vidrave bhr̥śa|dāruṇe
yuyutsuḥ śoka|saṃmūḍhaḥ prāpta|kālam acintayat:

The old men who protected the women set out for the city with the king's wives, Your Majesty. When these women learned of the army's destruction, there was a huge noise as they wailed and wept on every side. Crying repeatedly and making the earth resound with their clamor as if they were ospreys, the women pounded their heads with their nails and fists and ripped out their hair, screaming in every direction, Your Majesty. Shrieking out loud and beating their chests, they wept in grief and lamentation, lord of the people. 29.65

Choked with tears and extremely anguished, Dur-yódhana's companions also set out for the city, taking with them the wives of the king. The staff-bearing gatekeepers also quickly left for the city, protecting their wives and taking with them fine couches that were draped with valuable carpets. Riding on chariots that were yoked to she-mules, others, too, set out for the city with their respective wives.

Women who had stayed in their houses and whom the sun itself had never seen before were now watched by people as they traveled to the city, great king. These delicate women quickly left for the city, best of Bharatas, their kinsmen and relatives slaughtered. 29.70

Stricken with fear of Bhima-sena, the bewildered people ran toward the city, including the very cowherds and shepherds. As they fled toward the city, glancing at each other, they felt an intense and horrific fear of the Parthas.

While this extremely terrible flight continued, Yuyútsu, who was stunned by grief, had these proper thoughts:

29.75 «jito Duryodhanaḥ saṁkhye Pāṇḍavair bhīma|vikramaiḥ
ekādaśa|camū|bhartā bhrātaraś c' āsya sūditāḥ.
hataś ca Kuravaḥ sarve Bhīṣma|Droṇa|puraḥ|sarāḥ.
aham eko vimuktas tu bhāgya|yogād yad|ṛcchayā.
vidrutāni ca sarvāṇi śibirāṇi samantataḥ.
itas tataḥ palāyante hata|nāthā hat'āujasaḥ.
a|dr̥ṣṭa|pūrvā duḥkh'ārtā bhaya|vyākula|locanāḥ
hariṇā iva vitrastā vīkṣamāṇā diśo daśa.

Duryodhanasya sacivā ye ke cid avaśeṣitāḥ
rāja|dārān upādāya prayayur nagaram prati.

29.80 prāpta|kālam ahaṁ manye praveśaṁ taiḥ saha prabho
Yudhiṣṭhiram anujñāpya Bhīmasenaṁ tath" āiva ca.»

etam arthaṁ mahā|bāhur ubhayoḥ sa nyavedayat.
tasya prīto 'bhavad rājā nityaṁ karuṇa|veditā
pariṣvajya mahā|bāhur vaiśyā|putraṁ vyasarjayat.

tataḥ sa ratham āsthāya drutam aśvān acodayat
saṁvāhayitavāṁś c' āpi rāja|dārān puraṁ prati.
taiś c' āiva sahitaḥ kṣipram astaṁ gacchati bhās|kare
praviṣṭo Hāstinapuraṁ bāṣpa|kaṇṭho 'śru|locanaḥ.

apaśyata mahā|prājñaṁ Viduraṁ s'āśru|locanam
rājñaḥ samīpān niṣkrāntaṁ śok'ōpahata|cetasam.

29.85 tam abravīt satya|dhṛtiḥ praṇataṁ tv agrataḥ sthitam:

“Although he was the leader of eleven armies, Dur-yód- 29.75
dhana has been conquered in battle by the Pándavas, whose
power is terrifying. His brothers, too, have been slaugh-
tered. All the Kurus who were led by Bhishma and Drona
have been killed. I alone have escaped, whether by fate or
by chance. The entire camp has fled on all sides. Running
here and there, they have lost their rulers and their strength.
I have never seen them like this before: distraught with an-
guish and their eyes rolling with fear, they seem like terrified
deer as they look around in the ten directions.

Those who remain of Dur-yódhana’s companions have
left for the city with the king’s wives. I believe that the time 29.80
has come for me to go with them, my lord, after I have
gained the permission of Yudhi-shthira and Bhima-sena.”

Mighty-armed Yuyútsu then informed the two heroes
of this matter. King Yudhi-shthira, who is always compas-
sionate, was pleased with him and, embracing him, the
mighty-armed hero let the son of the *vaishya* woman go.

After he had also arranged for the king’s wives to be
transported to the city, Yuyútsu climbed onto a chariot and
quickly urged on his horses. Accompanied by those women,
and with damp eyes and a tear-choked throat, he swiftly
entered Hástina-pura at sunset.

Yuyútsu then saw wise Vídura, who had tears in his eyes.
He had left his king’s side because his mind was tormented
by grief. Bowing to Vídura, Yuyútsu stood before him, at 29.85
which point Vídura, who is firm in the truth, said:

«diṣṭyā Kuru|kṣaye vṛtte asmiṃs tvam̐ putra jīvasi.
vinā rājñāḥ praveśād vai kim asi tvam̐ ih' āgataḥ?
etad vai kāraṇam̐ sarvaṃ vistareṇa nivedaya.»

YUYUTSUR uvāca:

«nihate Śakunau tāta sa|jñāti|suta|bāndhave
hata|śeṣa|parīvāro rājā Duryodhanas tataḥ
svakaṃ hayam̐ samutsṛjya prāñ|mukhaḥ prādravad bhayāt.
apakrānte tu nṛ|patau skandh'|āvēra|niveśanāt
bhaya|vyākulitaṃ sarvaṃ prādravan nagaraṃ prati.
tato rājñāḥ kalatrāṇi bhrātṛṇām̐ c' āsya sarvataḥ
vāhaneṣu samāropya adhyakṣāḥ prādravan bhayāt.
29.90 tato 'haṃ samanujñāpya rājānaṃ saha|Keśavam
praviṣṭo Hāstinapuraṃ rakṣan lokān pradhāvitān.»

etac chrutvā tu vacanaṃ vaiśyā|putreṇa bhāṣitam
prāpta|kālam̐ iti jñātvā Viduraḥ sarva|dharma|vit
apūjayad a|mey'|ātmā Yuyutsum̐ vākyam̐ abravīt:

«prāpta|kālam̐ idaṃ sarvaṃ bhavato Bharata|kṣaye.
rakṣitaḥ kuḷa|dharmaś ca s' ānukrośatayā tvayā.
diṣṭyā tvām̐ iha saṃgrāmād asmād vīra|kṣayāt puram̐
samāgatam̐ apaśyāma hy aṃśu|mantam̐ iva prajāḥ!

andhasya nṛ|pater yaṣṭir lubdhasy' â|dīrgha|darśinaḥ
bahuśo yācyamānasya daiv'|ôpahata|cetasah
tvam̐ eko vyasan'|ârtasya dhriyase putra sarvathā.

“What fortune it is that you are alive, my child, when the Kurus have suffered this slaughter! But why have you come here without the king coming, too? Tell me in detail the whole reason for this.”

YUYÚTSU said:

“After Shákuni was killed, my lord, along with his kinsmen, son and relatives, King Dur-yódhana—whose surviving retinue had been slaughtered—abandoned his horse and fled eastward out of fear. At the king’s departure, everyone ran from the royal camp to the city, distraught with fear. The guards also fled in fear, after they had put all the king’s wives and brothers in vehicles. I then asked King Yudhishtira and Késhava for permission to leave and went to Hástina-pura, protecting the people who had fled.” 29.90

Hearing these words spoken by the son of the *vaishya* woman, infinite-spirited Vídura, who knows everything that is right, saw that Yuyútsu had acted properly and applauded him, saying:

“It is proper for you to have done all this, given the slaughter of the Bharatas. Through your compassion, you have protected your family law. What fortune it is for us to see you here in the city, arriving from this battle which has destroyed heroes. We are like creatures who see the sun!

The blind king is greedy and does not look far ahead; although he was beseeched several times, his mind was afflicted by fate and he now suffers disaster. You, my child, remain in every way his sole staff.

- 29.95 adya tvam iha viśrāntaḥ śvo 'bhigantā Yudhiṣṭhiraṃ.»
etāvad uktvā vacanaṃ Viduraḥ s'āśru|locanaḥ
Yuyutsum samanujñāpya praviveśa nṛ|pa|kṣayam
paura|jāna|padair duḥkhādd hā h" ēti bhṛ|śa|nāditam.
nir|ānandaṃ gata|śrīkaṃ hṛt'|ārāmam iv' āśayam
śūnya|rūpam apadhvastaṃ. duḥkhād duḥkhataro 'bhavat
Viduraḥ sarva|dharma|jño viklaven' āntar|ātmanā
viveśa nagare rājan niśvasaṃś ca śanaiḥ śanaiḥ.
Yuyutsur api tāṃ rātriṃ sva|grhe nyavasat tadā.
vandyamānaḥ svakaiś c' āpi n' ābhyanandat su|duḥkhitaḥ
cintayānaḥ kṣayam tīvraṃ Bharatānāṃ paras|param.

Rest here today and go to Yudhi-shthira tomorrow.” Say- 29.95
 ing these words with tears in his eyes and taking leave of Yu-
 yútsu, Vídura entered the king’s palace, which echoed loudly
 with the lamentations of anguished citizens and country-
 men. The building looked joyless and seemed to have lost its
 prosperity and happiness. It appeared empty and decaying.
 Vídura, who knows everything that is right, experienced
 even greater pain than before and entered the city with a
 tormented soul, sighing very quietly, Your Majesty.

Yuyútsu spent the night in his own house. Although wel-
 comed by his friends, in his anguish he could not rejoice.
 Instead, he brooded over the terrible destruction that the
 Bharatas had wrought upon one another.

NOTES

Bold references are to the English text; *bold italic* references are to the Sanskrit text. An asterisk (*) in the body of the text marks the word or passage being annotated.

Incipit The Victory refers to the story of the Maha-bhárata that describes the battle at Kuru-kshetra and the triumph of the Pándavas. Naráyana (Vishnu) and Nara (Man) are two gods that are often coupled together and are identified with Krishna and Árjuna respectively.

- 1.1 **Janam-éjaya** is the great-grandson of Árjuna, and it is at his snake sacrifice that the Maha-bhárata is recited by Vaishampáyana.
- 1.2 **Su-yódhana**: “good fighter,” another name for Dur-yódhana, which means “he who is difficult to fight.” Throughout the text, I have chosen to mark the prefixes *su-* and *dur-* for Su-yódhana and Dur-yódhana in order to highlight the meanings of the two different names.
- 1.6 **The charioteer’s son**: Karna.
- 1.9 **Bharatas**: The first syllable of Bharata is stressed. However, to distinguish the word from Bhārata (with a long *ā*), the stress has not been marked and only the word Bhārata has had its stress marked, Bhárata.
- 1.10 **King of Righteousness**: Yudhi-shthira, who is also sometimes called the son of Righteousness.
- 1.17 **Shakra**: A name for Indra.
- 1.28 Bhima vows that he will break Dur-yódhana’s thigh in the *Sabhā/parvan*; see Critical Edition 2.63.14.
- 1.33 **Vásu-deva**: A name for Krishna. I have accented the first vowel of Vásu-deva (which has a long *ā*: Vāsudeva) to distinguish it from Vasu-deva (which has a short *a*: Vasudeva).
- 1.41 The term **Kshattri** refers to the fact that Vídura’s mother was from a low caste. It also means “steward.”
- 2.19 **The son of Bharad-vaja**: Drona.

- 2.19 **The grandson of Gótama:** Kripa.
- 2.22 **Partha:** means “son of Pritha”. The sons of Pritha are: Yudhi-shthira, Bhima, and Árjuna. The word **Partha** often also means the followers of Yudhi-shthira, as may be the case here.
- 2.40 **Ulúka, the mighty son of the gambler:** Ulúka is the son of Shákuni, whose gambling skills are revealed in the *Sabhā/parvan*.
- 2.63 **The king of the Madras:** Shalya.
- 2.67 **The two Mádhavas:** Krishna and Sátyaki.
- 2.67 **The grandson of Bharad-vaja:** Ashva-tthaman.
- 3.2 We need to understand a word such as *kṣaye* in *pāda* e. Compare *Śalya/parvan* 8.15: *kṣayaṃ manuṣya/dehānāṃ tathā nāg’āś-va/samkṣayam*.
- 3.7 **Pratyupāyāma:** see OBERLIES §6.3.1.2 for this usage of *-ma* instead of *-mah*.
- 3.10 **Bibhātsu:** A name for Árjuna. The original sense of this was presumably literally, “the tormentor,” “the one wishing to harm” (*nomina agentis* of the desiderative of *bādh*): a suitable epithet for a warrior. The commonly seen interpretation as “loathing” [of misdeeds] may be a later attempt to make sense of this unfamiliar meaning of the desiderative. (S.VASUDEVA.)
- 3.10 **Vrikódara:** A name for Bhima; literally, “wolf-bellied.”
- 3.17 **Dhanan-jaya:** A name for Árjuna; lit. “wealth-conquering.”
- 3.18 **Go-vinda:** A name for Krishna.
- 3.30 **The sons of Madri:** Nákula and Saha-deva.
- 3.45 **Bali:** a demon that was defeated by Vishnu in his incarnation as a dwarf.
- 4.12 **Vartayiṣyāma:** see note to 3.7.
- 4.14 **Indra’s bow:** the rainbow.
- 4.15 **Pancha-janya:** Krishna’s conch.

- 4.15 **Gandíva:** Ārjuna's bow.
- 4.16 **Blinding our eyes:** literally, "stealing the light from our eyes."
- 4.17 **Wielded:** For this meaning of *āviddha*, compare Critical Edition 4.22.24.
- 4.36 In *Sabhā/parvan* 61–63 (Critical Edition), Bhima swears to tear open Duhshāsana's chest and to break Dur-yódhana's thigh.
- Vichíttra-vírya's son:** Dhritra-rashtra.
- 4.46 **Hrishi-ksha:** Krishna.
- 5.7 The **dice** game, which results in the Pándavas' exile, is narrated in the *Sabhā/parvan*.
- 5.8 In *Udyoga/parvan* 87–130 (Critical Edition), Dur-yódhana attempts, but fails, to capture Krishna when he sues for peace as a messenger of the Pándavas.
- 5.9 Dráupadi's humiliation occurs in the *Sabhā/parvan* (especially chapter 58 onward).
- 5.10 **The two Krishnas:** Krishna and Ārjuna.
- 5.12 **Abhimányu,** Ārjuna's son, dies in the *Droṇa/parvan* 48 (Critical Edition).
- 5.14 There is word-play here: *yama* means "twin" and is also the name of the god of the dead, who is himself a twin.
- 5.28 **The threefold path** in question involves the pursuit of three qualities (in ascending order of importance): *kāma* ("desire" or "pleasure"), *artha* ("benefit" or "profit"), and *dharma* ("righteousness" or "morality").
- 5.38 **Venerable grandfather:** Bhishma.
- 5.38 **Teacher:** Drona.
- 5.40 *Dhiṣṭhitāḥ:* see OBERLIES p.xxxv for this form.
- 6.9 **Sthanu:** A name for Shiva.
- 6.10 **Āruna's brother:** Gáruda.

NOTES

- 6.19 The verse plays on a pun: the name used for Skanda is “he who has a great army” (*mahā/sena*), the very phrase used for Shalya.
- 6.20 On Skanda’s consecration as commander of the gods and his victory over an army of demons, see *Āraṇyaka/parvan* 218-221 (Critical Edition).
- 6.29 **The son of Fire:** On Skanda’s birth from Fire, see *Āraṇyaka/parvan* 214 (Critical Edition).
- 7.10 We need to understand the word *lokān* in *pādas* ab. Compare *Mahā/bhārata* 7.28.21, 8.51.8, 12.121.55, 12.327.5 (references are to the Critical Edition).
- 7.16 The **siddhas** are semi-divine beings of great perfection, and the **chārana** are celestial singers.
- 7.25 **Artāyani:** a name for Shalya.
- 7.33 **Māghavat:** a name for Indra, meaning “bountiful”. **Shāmbara:** a demon that was slain by Indra.
- 7.35 **Vāsava:** a name for Indra, meaning “belonging to the Vasus.” **Nāmuchi:** a demon that was killed by Indra.
- 7.40 **Thorns removed:** This may be a pun alluding to Shalya’s imminent death, as the word for “thorn” is *śalya*.
- 8.9 **The five major sins and the minor sins:** A list of these crimes is given in *Manu* 11.55-67. The five major crimes are: killing a priest, drinking alcohol, stealing, violating a guru’s marriage-bed, and associating with those who commit these crimes. The minor crimes include: killing a cow, abandoning one’s guru or parents, killing a woman, servant or ruler, adultery, etc. See DONIGER and SMITH 1991: 256-7.
- 8.20 The **sārvato-bhadra** was a symmetrical form of military array.
- 8.26 **The grandson of Gótama:** Kripa.
- 9.8 The thrust of the passage seems to be that the chaos of the battle has caused a breach in the chivalric code, whereby the proper mode of combat is to fight in duels. *ś’āntar’āyodbinam* literally means: “fighting with an opponent.”

- 9.24 The flower is red.
- 9.34 **Fourfold armies** are made up of: foot soldiers, cavalry, elephants and chariots.
- 10.7 *Dhishṭhitam*: see OBERLIES p. xxxv.
- 11.22 **The grandson of Shini**: Sátyaki.
- 11.42 **Not yet excessively angry**: a reference, it seems, to the uncontrolled violence that Ashva-tthaman unleashes in the *Sauptika/parvan*.
- 11.49 **Vivásvat's son**: here Yama, the god of the dead.
- 11.53 For this event, in which Bhima goes to Gandha-mádana in order to get special flowers for Dráupadi, see *Āraṇyaka/parvan* 146–152 (Critical Edition). In that passage, however, Bhima does not actually challenge Kubéra to fight, although he does battle with the *rákshasas* that protect Mount Kailása.
- 12.24 *Hā/hā/kṛt* "ābhavan": for such double sandhi, see OBERLIES §1.8.7.
- 12.35 **The son of Bharad-vaja**: Drona.
- 12.36 **Vijaya**: a name for Árjuna.
- 12.59 **Parjanya**: the god of rain, often associated with Indra.
- 12.63 **Jambha**: name of a demon conquered by Indra. **Vritra**: also a demon that was slain by Indra; the event is narrated, for example, in *Udyoga/parvan* 9–10 (Critical Edition).
- 13.3 The verse plays on **Shalya's** name, which means "spear" or "lance."
- 13.43 The **gandhárva** are a type of deity or celestial musician; the **dánavas** are a class of demon.
- 14.14 I follow VAN BUITENEN's translation of *triveṇu* in *Āraṇyaka/parvan* 172.4 (Critical Edition).
- 14.28 **Effortlessly**: literally, "gently" or "softly."
- 15.10 There is a pun here between **yama** meaning "twin" and **Yama** meaning the god of the dead, who is himself a twin.

NOTES

- 15.33 **The Sātvata:** Sātyaki
- 16.31 *Maghavā iva:* for this absence of *sandhi* between *ā* and *i*, see OBERLIES §1.1.2.1.
- 17.10 **Mādhava:** here Sātyaki.
- 17.38 **Indra's brother:** Krishna (Vishnu).
- 17.45 **Tvashtri:** divine craftsman of weapons such as the thunderbolt.
- 17.45 **Ishāna:** a name for Rudra or Shiva.
- 17.48 **Āndhaka:** name of a demon.
- 17.51 **Mountain Krauncha when it was struck by Skanda:** For this event, see *Āraṇyaka/parvan* 214 (Critical Edition).
- 18.13 **Yuyudhāna:** Sātyaki.
- 19.1 *Vimukh"ābhavan:* for such double *sandhi*, see OBERLIES §1.8.7. Verse 19.4 has a similar example: *nirjit"ājāta/śatrunā*.
- 20.2 **Airāvata:** Indra's elephant.
- 20.19 *Nigṛhya:* this may be an example of an absolutive acting as a finite verb; see OBERLIES §9.7.3.
- 20.21 *Nādayanti:* this seems to be an example of a causative with no causal meaning; see OBERLIES §8.8.1.
- 20.25 **The hero of the Shinis:** Sātyaki.
- 22.26 **Súbala's grandson:** Ulúka, the son of Shákuni.
- 23.28 **You know what is wrong:** alternatively, he would be reviling them as being disloyal for fleeing: "You have no sense of duty. You should fight! Why are you fleeing?"
- 23.56 The KARBELKAR edition starts a new chapter with this verse.
- 23.68 *Nighnan:* On such augmentless imperfects, see OBERLIES §6.4.1.
- 24.18 **Āchyuta:** A name for Krishna.
- 24.22 **Shāntanu's son:** Bhishma.

- 24.23 **Radha's son:** Karna.
- 24.41 **Jamad-agni's son:** Parashu-rama.
- 25.4–14 This passage seems to contain examples of absolutes being used as finite verbs; see OBERLIES §9.7.3.
- 25.14 The **daitéyas** and **dánavas** are demons.
- 25.26 The juxtaposition of *śvet'áśvaḥ* and *Kṛṣṇa/sārathiḥ* suggests that the verse is alluding to the literal meaning of Krishna's name ("dark blue") in order to contrast the light and dark colors, hence the above translation.
- 27.13 **Phálguna:** a name for Árjuna.
- 27.32 *S'ôpāviśad:* for this type of double *sandhi*, see OBERLIES §1.8.4.
- 28.42 *Vimukh'ābhavan:* for this type of double *sandhi*, see OBERLIES §1.8.7.
- 29.39 The word **krosha** ("league") is derived from the verb *kruś* meaning "call out." Its original meaning was that it designated the distance that a voice can call (see MONIER-WILLIAMS, s.v.).

PROPER NAMES AND EPITHETS

MAHA·BHÁRATA IX — SHALYA

ABHIMÁNYU: Son of Árjuna and Subhádra.

ÁCHYUTA: Name for Krishna. Also used of many others in the epic.
Literally, “unfallen,” “imperishable.”

AGNI: The god of fire.

AIRÁVANA/AIRÁVATA: Elephant of Indra.

ALÁMBUSHA: A demon killed by Ghatótkacha. Fights for the Káuravas.

ALÁYUDHA: A demon killed by Ghatótkacha. Fights for the Káuravas.

ÁMBIKA: Mother of Dhritarashtra.

ÁNDHAKA: Name of a people. Also the name of a demon killed by Rudra.

ÁRJUNA: The third of the five Pándava brothers. Son of Pandu and Kunti. Also known as: Bibhátisu, Dhananjaya, Pándava, Partha, Phálguna, Savya-sachin, Vijaya.

ARTÁYANI: Name for Shalya.

ÁRUNA: Dawn, the charioteer of the sun. Áruna's brother is the bird Gáruda.

ASHVA-TTHAMAN: Son of Drona and Kripi. Fights for the Káuravas.

AYUTÁYUSH: A warrior that fights for the Káuravas.

BÁHLIKA: Father of Soma-datta. Brother of Shántanu. Fights for the Káuravas.

BALA-RAMA: Elder brother of Krishna.

BALI: A demon that was defeated by Vishnu in his incarnation as a dwarf.

BHAGA-DATTA: King of Prag-jyótiṣa. Fights for the Káuravas.

BHARAD-VAJA: An ancient seer. Father of Drona. Grandfather of Ashva-tthaman.

BHARATA: Prototypical ruler of North India; ancestor of most of the characters in the Maha-bhárata. In the plural, the Bharatas are the descendants of Bharata (see also Bhárata).

BHÁRATA: Descendant of Bharata. Common in the epic.

PROPER NAMES AND EPITHETS

BHIMA: The second of the five Pándava brothers. Son of Pandu and Kunti. Also known as Bhima-sena, Partha, Vrikódara. Literally, “terrifying.”

BHIMA-SENA: Name for Bhima. Literally, “he who has a terrifying army.”

BHISHMA: Son of Shántanu and Ganga. Fights for the Káuravas.

BHOJA: Name of a people. Connected with the Vrishnis and Ándhakas.

BHURI-BALA: A son of Dhrita-rashtra.

BIBHÁTSU: A name for Árjuna. Literally, “the tormentor.”

BHURI-SHRAVAS: A warrior that fights for the Káuravas.

BRIHAD-BALA: King of Kósala. Fights for the Káuravas.

CHANDRA-SENA: A warrior that fights for the Káuravas.

CHEDI: Name of a people.

CHEKITÁNA: A Vrishni warrior. Fights for the Pándavas.

CHITRA-SENA: A son of Karna. Fights for the Káuravas.

DASHÁRHA: Name of a people. Krishna is a chief of the Dashárhas.

DÉVAKI: Daughter of Dévaka. Wife of Vasu-deva. Mother of Krishna.

DHRISHTA-DYUMNA: Son of the Panchála king Drúpada, brother of Dráupadi. Born from a sacrificial fire. Fights for the Pándavas.

DHRITA-RASHTRA: King of the Kurus. Son of Krishna Dvaipáyana and Ámbika. Father of Dur-yódhana and 99 other sons.

DRÁUPADI: Daughter of Drúpada. Wife of the five Pándava brothers. Also known as Krishná. She has five sons: Prativíndhya, Suta-soma, Shruta-kirti, Shatánika, Shruta-sena.

DRONA: Son of Bharad-vaja. Husband of Kripi. Father of Ashva-tthaman. Preceptor of the sons of Pandu and the sons of Dhrita-rashtra. Fights for the Káuravas.

DRUMA-SENA: A warrior that fights for the Káuravas.

DUHSHÁSANA: A son of Dhrita-rashtra.

DURMÁRSHANA: A son of Dhrita-rashtra.

DURVIMÓCHANA: A son of Dhrita-rashtra.

DÚRVISHAHA: A son of Dhrita-rashtra.

DUR·YÓDHANA: Eldest son of Dhrita-rashtra and Gandhári. Also known as Su-yódhana. Literally, “he who is difficult to fight.”

DUSHPRADÁRSHA: A son of Dhrita-rashtra.

GANDHÁRI: Wife of Dhrita-rashtra. Mother of Dur-yódhana and 99 other sons. Literally, “princess of Gandhára.” Daughter of Súbala.

GANDÍVA: The bow of Árjuna.

GAVÁLGANA: The father of Sánjaya.

GHATÓTKACHA: Son of Bhima and Hidímba. A *rákshasa* (demon). Fights for the Pándavas.

GÓTAMA: An ancient seer. Father of Sharádvat. Grandfather of Kripa.

GO·VINDA: A name for Krishna.

GÚHYAKA: A class of beings; followers of Kubéra.

HRÍDIKA: Father of Krita-varman.

HRISHI·KESHA: A name for Krishna.

INDRA: King of the gods (*devas*). Also known as Mághavat, Shakra, Vásava.

ISHÁNA: A name for Rudra/Shiva.

JAITRA: A son of Dhrita-rashtra.

JALA·SANDHA: A Mágadha king. Fights for the Káuravas.

JAMAD·AGNI: A seer. Father of Párasu-Rama.

JAMBHA: A demon conquered by Indra.

JANAM·ÉJAYA: son of Paríkshit and Mádravati. At his snake sacrifice, Vaisam-páyana recited the Maha·bhárata for the first time. Literally, “people-trembler.”

JANÁRDANA: A name for Krishna. Literally, “people-agitator.”

JAYAD·RATHA: King of the Sindhus. Fights for the Káuravas.

JAYAT·SENA: A son of Dhrita-rashtra.

KAILÁSA: A mountain; abode of Kubéra.

KAMBÓJA: Name of a people. Sudákshina or Kambója is their king.

PROPER NAMES AND EPITHETS

KARNA: Son of Surya (the Sun) and Kunti. Adopted by the charioteer Ádhiratha and his wife Radha. Often known as “the charioteer’s son.” Fights for the Káuravas.

KÁURAVA: Descendant of Kuru. Often refers to Dhrita-rashtra’s sons and their followers but the Pándavas are also sometimes called Káurava (since they too are descendants of Kuru).

KÉKAYA: Name of a people. Also refers to five princes of the Kékayas that joined Yudhi-shthira.

KÉSHAVA: A name for Krishna.

KING OF RIGHTEOUSNESS (DHARMA): Yudhi-shthira.

KRAUNCHA: Name of a mountain.

KRIPA: Son of Sharádvat. Grandson of Gótama. Brother of Kripi. Fights for the Káuravas.

KRISHNA: Son of Vasu-deva and Dévaki. Also identified as Vishnu/Naráyana, the supreme God. Also known as Áchyuta, Go-vinda, Hrishi-kesha, Janárdana, Késhava, Vásu-deva. The “two Krishnas” are Krishna and Árjuna.

KRISHNA DVAIPÁYANA. Son of Sátyavati and the seer Paráshara. Father of Dhrita-rashtra, Pandu, and Vídura. Also known as Vyasa. His name derives from the fact that he was abandoned on an island (*dvīpa*).

KRITA-VARMAN: A Vrishni ruler. Son of Hrídika. Fights for the Káuravas.

KSHATTRI: A name for Vídura. A term referring to the fact that he was born from a low-caste shudra woman; also meaning “steward.”

KSHEMA-DHURTI: A warrior that fights for the Káuravas.

KUBÉRA: King of the Guhyakas, *rákshasas* and *yakshas*. Known for his riches.

KUNTI: Wife of Pandu. Mother of Karna by the god Surya, and mother of Yudhi-shthira, Bhima and Árjuna by Pandu (through the gods Dharma, Vayu, and Indra respectively). Also known as Pritha.

KUNTI-BHOJA: Adoptive father of Kunti. Fights for the Pándavas.

KURU: Ancestor of the Bháratas. “The Kurus” are the descendants of

Kuru and include both the Káuravas and Pándavas, although it often refers only to Dhritra-rashtra's sons and their followers.

LÁKSHMANA: Son of Dur-yódhana.

MÁDHAVA: A name of a people. Descendant of Madhu. A name for Krishna, Sátyaki, and Krita-varman.

MADRA/MADRAKA: A name of a people. Shalya is the king of the Madras.

MADRI: Second wife of Pandu. A princess of the Madras. Sister of Shalya. Mother of the twins Nákula and Saha-deva by the two Ashvins.

MÁGHAVAT: A name for Indra. Literally, "bountiful."

MERU: A mountain at the centre of the cosmos.

MLECCHA: Name of a people. Also means: "barbarian," "non-Aryan."

NÁKULA: One of the Pándava brothers (twin of Saha-deva). Son of Pándu and Madri (by one of the Ashvin gods).

NÁMUCHI: A demon killed by Indra.

NARA: Primeval Man. Often considered a god and coupled with Naráyana. Identified with Árvjuna.

NARÁYANA: Name of the god Vishnu. Often coupled with Nara. Identified with Krishna. Also the name of a people.

PANCHA-JANYA: The conch of Krishna.

PANCHÁLA: Name of a people who fight on the side of the Pándavas. The king of the Panchálas is Drúpada.

PÁNDAVA: Son of Pándu = Yudhi-shthira, Bhima, Árvjuna, Nákula and Saha-deva. Often also refers to the followers of the sons of Pandu.

PANDU: Son of Krishna Dvaipáyana. Half-brother of Dhritra-rashtra and Vídura. Father of the Pándavas. Husband of Kunti and Madri.

PANDYA: Name of a people. In the singular, it means "king of the Pandyas."

PARÍKSHIT: son of Abhimánu and Úttara. Father of Janam-éjaya.

PARJÁNYA: God of rain, often identified with Indra.

PARTHA: Son of Pritha = Yudhi-shthira, Bhima-sena, Árvjuna. Often refers to the followers of the sons of Pritha.

PROPER NAMES AND EPITHETS

- PÁURAVA: Descendant of Puru. Name of a people.
- PHÁLGUNA: A name for Árvuna.
- PRABHÁDRAKA: A division of the Panchálas.
- PRÍSHATA: Father of Drúpada, grandfather of Dhrishta-dyumna.
- PRITHA: A name for Kunti.
- RADHA: Adoptive mother of Karna. Wife of the charioteer Ádhiratha.
- RAMA: A name for Bala-rama.
- RAVI: A son of Dhrita-rashtra.
- RUDRA: A god. Associations with Shiva.
- SAHA-DEVA: One of the Pándava brothers. Twin brother of Nákula. Son of Madri and Pandu (by one of the Ashvin gods).
- SAMSHÁPTAKA: A group of Káurava warriors.
- SÁNJAVA: Son of Gaválgana. Narrates the events of the great battle to Dhrita-rashtra.
- SARÁSVATI: Name of a river and goddess. The goddess is often associated with speech and learning.
- SÁTVATA: Name of a people belonging to the Yádavas. Used of Krishna, Krita-varman and Sátyaki.
- SATYA-KARMA: A Tri-garta prince.
- SÁTYAKI: A Vrishni. Also called Yuyudhána. Means “son of Sátyaka.” Grandson of Shini. Fights for the Pándavas.
- SATYA-SENA: A son of Karna.
- SATYÉSHU: A Tri-garta prince.
- SAVYA-SACHIN: A name for Árvuna. Literally, “he who draws (a bow) with his left hand.”
- SHAKA: Name of a people.
- SHÁKUNI: Son of the Gandhára king Súbala. Father of Ulúka.
- SHALVA: King of the Shalvas.
- SHALYA: King of the Madras. Brother of Madri. Also known as Artáyani.
- SHÁMBARA: A demon slain by Indra.

MAHA·BHÁRATA IX — SHALYA

SHÁNTANU: Father of Bhishma by Ganga.

SHARÁDVAT: Father of Kripa.

SHATANÍKA: Son of Nákula and Dráupadi. Fights for the Pándavas.

SHATÁYUSH: A warrior that fights for the Káuravas.

SHIKHÁNDIN: Son (originally daughter) of Drúpada. Fights for the Pándavas and is pivotal in Árvjuna's slaughter of Bhishma.

SHINI: Father of Sátyaka. Grandfather of Sátyaki.

SHIVA: A god. Also known as Ishána and Sthanu.

SHRUTÁNTA: A son of Dhrita-rashtra.

SHRUTÁRVAN: A son of Dhrita-rashtra.

SHRUTÁYUSH: A warrior that fights for the Káuravas.

SKANDA: General of the gods. Son of Agni (Fire) and Svaha.

SOMA·DATTÁ: Father of Bhuri-shravas. Fights for the Káuravas.

SÓMAKA: Name of a people. Often grouped with the Panchálas.

SON OF RIGHTEOUSNESS (DHARMA): Yudhi-shthira.

SÍNRYA: Name of a people. Often grouped with the Panchálas.

STHANU: A name for Shiva.

SUBÁHU: A son of Dhrita-rashtra.

SÚBALA: Father of Shákuni.

SUDÁKSHINA: King of the Kambójas. Fights for the Káuravas.

SUDÁRSHA/SUDÁRSHANA: A son of Dhrita-rashtra.

SUJÁTA: A son of Dhrita-rashtra.

SÚRATHA: A Panchála warrior that fights for the Pándavas.

SUSHÁRMAN: King of the Tri-gartas.

SUSHÉNA: A son of Karna. Fights for the Káuravas.

SUTA-SOMA: Son of Nákula and Dráupadi. Fights for the Pándavas.

SU-YÓDHANA: A name for Dur-yódhana. Literally, "good fighter."

TVASHTRI: Divine craftsman of weapons such as the thunderbolt.

PROPER NAMES AND EPITHETS

- UGRÁYUDHA: A warrior that fights for the Káuravas.
- ULÚKA: Son of Shákuni. Fights for the Káuravas.
- ÚSHANAS: An ancient seer.
- UTTAMÁUJAS: A Panchála warrior fighting for the Pándavas. Brother of Yudha-manyu.
- VAISHAM-PÁYANA: Disciple of Krishna Dvaipáyana. Recited the Mahabhárata at Janam-éjaya's snake sacrifice.
- VÁSAVA: Name of Indra.
- VÁSU-DEVA: Name of Krishna. Means "son of Vasu-deva."
- VÍDURA: Son of Krishna Dvaipáyana and a low-caste shudra woman. Uncle of the Pándavas and sons of Dhrita-rashtra.
- VÍJAYA: A name for Árjuna. Literally, "victory."
- VIKÁRNA: A son of Dhrita-rashtra.
- VIVÁSVAT: Father of Yama.
- VIKÓDARA: A name for Bhima. Literally, "wolf-bellied."
- VRISHA-SENA: A son of Karna.
- VRISHNI: Name of a Yádava people. Connected with the Ándhakas and Bhojas. Krishna, Sátyaki and Krita-varman belong to this clan.
- VRITRA: Name of a demon slain by Indra.
- YÁDAVA: Name of a people. Descendant of Yadu. Used of Krishna.
- YADU: Son of Yayáti, ancestor of the Yadus (= Yádavas). The Yadus are often synonymous with the Vrishnis.
- YAMA: The god of the dead. Son of Vivásvat.
- YÁVANA: Name of a people. Connected with Greeks.
- YUDHA-MANYU: A Panchála warrior fighting for the Pándavas. Brother of Uttamájus.
- YUDHI-SHTHIRA: Eldest of the Pándava brothers. Son of Pandu and Kunti (by the god Dharma). Also known as the Son of Righteousness (Dharma) and the King of Righteousness.
- YUYUDHÁNA: Sátyaki's proper name.

MAHA•BHÁRATA IX — SHALYA

YUYÚTSU: Son of Dhrita-rashtra and a *vaishya* woman. Joins the Pándavas.

INDEX

Sanskrit words are given in the English alphabetical order, according to the accented CSL pronunciation aid. They are followed by the conventional diacritics in brackets.

Abhimányu (*Abhimanyu*), 75, 77,
344
Áchyuta (*Acyuta*), 273, 275, 347
Ádhiratha (*Adhiratha*), 23
Agni (*Agni*), 165
Airāvana (*Airāvaṇa*), 233, 235
Airāvata (*Airāvata*), 231, 347
Akhyána (*Ākhyāna*), 89
Alámbusha (*Alambuṣa*), 43, 47
Aláyudha (*Alāyudha*), 43, 47,
275
altar, 189
Ámbika (*Ambikā*), 39, 49
Anárta (*Ānarta*), 209
ancestors, 31, 63, 79, 149
Ándhaka (*Andhaka*), 201, 241,
347
archery, 69, 89, 117
Árishta-sena (*Ariṣtasena*), 87
Árjuna (*Arjuna*), 15, 17–19, 31, 51,
55, 57, 61, 67, 69, 71, 73, 75,
97, 107, 117, 129, 139, 161,
163, 165, 167, 169, 213, 223,
279, 281, 285, 289, 291, 303,
305, 307, 321, 327, 342–344,
346, 348
armor, 45, 55, 69, 75, 103, 107,
113, 115, 141, 193, 195, 197,
205, 249, 253, 261, 263, 271,
279, 281, 283, 291, 311, 327
arrow, 305
calf-toothed, 241, 285
feathered, 297

gold-adorned, 161, 163
gold-feathered, 161, 165
half, 285
heron-feathered, 173, 187
iron, 157, 161, 169, 311
razor-edged, 123, 157, 159, 173,
183, 185, 187, 195, 293, 297,
305, 307
razor-tipped, 317
sharp-pointed, 187, 189, 195
spear-headed, 121, 151, 155, 157,
167, 189, 197, 203, 205, 209,
239, 243, 247, 285, 293, 295,
313, 319, 321
stone-tipped, 295
straight, 123, 151, 155, 163, 183,
251, 279
vulture-feathered, 287, 293
with a semicircular head, 127
Artáyani (*Ārtāyani*), 97, 137, 345
Áruna (*Aruṇa*), 87, 344
ascetic, 73, 89, 153
Ashva-tthaman (*Aśvatthāman*),
15, 17, 19, 20, 37, 43, 87, 89,
107, 137, 139, 165, 209, 249,
255, 287, 289, 291, 301, 331,
346
Athárva (*Atharva*), 201
austerities, 77
Avánti (*Avanti*), 43, 47, 275
axe, 311
Ayutáyush (*Ayutāyus*), 43, 45

INDEX

- Báhlika (*Bāhlika*), 43, 45, 275
 Bali (*Bali*), 63, 223, 251, 343
 banner, 115, 123, 125, 135, 163, 185,
 189, 201, 205, 215, 229, 243,
 279, 317, 319
 Ārjuna's, 67, 129
 Bhima's, 183
 Indra's, 67, 113, 147, 203
 Shal-ya's, 151, 153, 189
 battle
 virtuous, 79, 81, 149, 203
 battlefield, 22, 33, 51, 65, 69, 81,
 95, 99, 103, 107, 109, 111,
 113, 115, 117, 119, 121, 123,
 127, 139, 147, 153, 157, 161,
 169, 175, 179, 187, 219, 221,
 227, 243, 245, 249, 251, 255,
 259, 261, 263, 267, 271, 279,
 283, 287, 291, 295, 301, 311,
 313, 319, 323, 329, 331
 bears, 139
 bells, 283
 Bhaga-datta (*Bhagadatta*), 43, 45,
 275
 Bharad-vaja (*Bharadvāja*), 43, 51,
 149, 167, 342, 343, 346
 Bharata (*Bharata*), 31, 33, 35, 37,
 39, 49, 51, 55, 63, 65, 69,
 71, 93, 95, 97, 103, 105, 107,
 109, 111, 113, 117, 125, 127,
 147, 157, 163, 165, 167, 171,
 185, 187, 207, 209, 215, 217,
 221, 237, 239, 245, 247, 251,
 253, 259, 261, 263, 267, 269,
 271, 281, 283, 291, 299, 307,
 309, 311, 315, 321, 323, 325,
 333, 337, 339, 342
 Bhārata (*Bhārata*), 251
 Bhima (*Bhīma*), 14, 59, 67, 71,
 97, 105, 139, 141, 143, 145,
 157, 177, 179, 181, 183, 195,
 197, 213, 223, 227, 229, 237,
 249, 293, 295, 297, 301, 307,
 309, 313, 342–344, 346
 Bhima-sena (*Bhīmasena*), 33, 35,
 49, 57, 59, 61, 63, 73, 75,
 107, 117, 127, 135, 137, 139,
 141, 143, 145, 147, 151, 153,
 155, 157, 159, 161, 173, 177,
 183, 189, 191, 195, 223, 225,
 227, 231, 247, 249, 275, 287,
 291, 293, 295, 297, 299, 303,
 307, 311, 313, 321, 333, 335
 Bhishma (*Bhīṣma*), 15–17, 19, 20,
 24, 43, 45, 49, 51, 67, 91, 95,
 97, 99, 105, 109, 179, 221,
 225, 273, 301, 335, 344, 347
 Bhoja (*Bhoja*), 43, 139, 331
 Bhuri-bala (*Bhūribala*), 293
 Bhuri-shravas (*Bhūrīśravas*), 43,
 45, 273
 Bibhātsu (*Bībhatsu*), 55, 67, 165,
 321, 343
 blood, 203, 305
 bow, 35, 57, 61, 95, 105, 113, 115,
 119, 121, 123, 125, 127, 133,
 155, 157, 161, 167, 171, 173,
 183, 187, 189, 191, 193, 195,
 203, 205, 207, 213, 219, 225,
 241, 247, 249, 251, 259, 271,
 273, 279, 285, 289, 295, 297,
 303, 309, 313, 315, 317, 319
 Ārjuna's, 61, 67, 69, 71, 163,

165, 185, 213, 223, 231, 279,
281, 321, 327
Indra's, 67
bowman, 307
Brahma (*Brahma*), 149, 199, 201
breath
 hissing, 305
Brihad-bala (*Bṛihadbala*), 43, 47
Brihas-pati (*Bṛhaspati*), 71
buffalo, 135
bull, 55, 61, 143, 145, 165, 221
 of Shiva, 87
camp, 325, 335, 337
cavalry, 107, 111, 185, 253, 261,
 265, 269, 299, 311
Chandra-sena (*Candrasena*), 151
chárana (*cāraṇa*), 95, 249, 345
chariot, 20, 57, 59, 61, 65, 67, 87,
 91, 103, 105, 109, 111, 113,
 115, 121, 123, 125, 133, 139,
 147, 151, 153, 155, 159, 163,
 165, 167, 169, 173, 175, 177,
 181, 185, 189, 197, 199, 203,
 205, 207, 209, 213, 217, 219,
 221, 225, 227, 229, 231, 235,
 243, 245, 249, 253, 255, 257,
 261, 265, 269, 271, 279, 281,
 283, 285, 287, 289, 291, 293,
 295, 297, 301, 303, 305, 311,
 315, 317, 319, 321, 325, 327,
 331, 333, 335, 346
Chedi (*Cedi*), 35, 43, 95, 151
Chekitāna (*Cekitāna*), 61, 147
Chitra-sena (*Citrasena*), 87, 119,
 121
club, 167, 279
 iron, 145, 167

code
 of war, 65, 67, 231
 warrior, 19, 63, 79, 99, 181, 231,
 317
comet, 217
compassion, 41, 99, 337
conch, 61, 87, 113, 117, 127, 143,
 181, 183, 187, 197, 209, 219,
 221, 235, 257, 321
 Krishna's, 67
consciousness, 305
courage, 55, 63, 71, 127, 135, 149,
 153, 167, 169, 175, 179, 229,
 261, 285
cow, 21, 99, 133, 273
 killing of, 345
crocodile, 115
daitéya (*daiteya*), 283, 348
dánava (*dānava*), 161, 283, 346,
 348
Dashārha (*Daśārha*), 279, 303
debt, 57, 79, 81, 89
deer, 55, 69, 135, 197, 219, 305,
 335
defeat, 15, 16, 22, 24, 49, 65, 81,
 181, 221
deity, 205
demons, 18, 31, 65, 91, 93, 111, 115,
 129, 169, 177, 233, 255, 281,
 297, 345, 348
despair, 22, 65
Dévaki (*Devakī*), 273, 299
dexterity, 179, 297
Dhanan-jaya (*Dhananājaya*), 57,
 59, 61, 69, 117, 161, 165, 177,
 181, 225, 231, 273, 281, 299,

INDEX

- 305, 321, 327, 343
- Dhrishṭa-dyūmna (*Dhṛṣṭadyumna*), 35, 51, 57, 59, 61, 95, 97, 107, 117, 129, 135, 137, 139, 149, 169, 171, 181, 197, 209, 213, 215, 225, 227, 229, 235, 245, 247, 251, 265, 283, 285, 287, 289, 291, 325, 327
- Dhrita-rashtra (*Dhṛtarāṣṭra*), 14–17, 31, 33, 37, 39, 41, 49, 73, 93, 97, 99, 105, 109, 223, 227, 233, 249, 255, 273, 277, 299, 301, 303, 315, 321, 323, 325, 344
- Dhrita-sena (*Dhṛtasena*), 87
- dice, 14, 22, 75, 171, 317
- distress, 205
- Draupadi (*Draupadī*), 35, 43, 51, 61, 75, 77, 95, 125, 135, 137, 139, 141, 177, 197, 213, 215, 225, 245, 247, 251, 261, 265, 344, 346
- Drona (*Droṇa*), 15–17, 19, 20, 45, 49, 51, 67, 69, 89, 91, 95, 97, 99, 105, 109, 161, 163, 171, 179, 183, 221, 225, 273, 275, 301, 335, 342, 344, 346
- Druma-sena (*Drumasena*), 151
- Drupada (*Drupada*), 235
- duel, 22, 243, 253
- Duḥśāsana (*Duḥśāsana*), 49, 69, 77, 81, 223, 275, 344
- Durmārshana (*Durmarṣaṇa*), 293
- Durvimóchana (*Durvimocana*), 293, 295
- Dúrvishaha (*Durviṣaha*), 293, 295
- Dur-yódhana (*Duryodhana*), 14–17, 19, 22, 31, 33, 35, 37, 49, 51, 57, 59, 63, 65, 71, 81, 87, 91, 93, 103, 105, 107, 137, 147, 149, 159, 169, 171, 177, 183, 185, 187, 189, 191, 207, 209, 213, 215, 217, 219, 223, 225, 229, 231, 243, 245, 247, 249, 251, 255, 259, 271, 275, 277, 285, 287, 289, 291, 293, 299, 301, 303, 305, 311, 317, 321, 323, 325, 327, 329, 331, 333, 335, 337, 342, 344
- Dushpradhārsha (*Duṣpradharṣa*), 293, 295
- dust, 35, 61, 77, 149, 205, 207, 209, 225, 243, 245, 253, 263, 265, 287, 323
- Dvaipáyana (*Dvaipāyana*), 327, 329
- earrings, 121, 165, 205, 229, 305
- earth, 201, 203
- elephant, 20, 35, 45, 57, 65, 69, 71, 97, 99, 103, 105, 109, 111, 113, 115, 117, 121, 133, 135, 137, 139, 141, 143, 145, 157, 159, 175, 183, 189, 193, 203, 213, 217, 221, 227, 231, 233, 235, 237, 239, 241, 245, 251, 253, 257, 261, 265, 269, 271, 279, 281, 285, 287, 289, 291, 293, 297, 299, 301, 309, 311, 317, 321, 325, 327, 346
- eunuch, 77

- fame, 201
fate, 16, 31, 33, 45, 47, 49, 51, 273,
335, 337
fear, 22, 33, 55, 57, 61, 105, 117,
127, 129, 133, 165, 205, 221,
225, 233, 235, 243, 267, 283,
297, 311, 315, 319, 323, 325,
333, 335, 337
feud, 43, 77, 275
fire, 201
fist, 269, 333
frenzy, 91, 185
friendship
of charioteer and warrior, 18
fury, 20, 59, 123, 127, 129, 133,
135, 141, 151, 153, 157, 179,
185, 191, 193, 227, 243, 251,
257, 295, 297, 303, 313, 317
gambler, 14, 35, 47, 107
Gandha-mádana (*Gandhamāda-*
na), 346
Gandhára (*Gandhāra*), 61, 215,
223, 259, 303, 317
Gandhāri (*Gāndhārī*), 33, 37, 39
gandhārva (*gandharva*), 161, 346
Gandíva (*Gāṇḍīva*), 61, 67, 71,
165, 185, 213, 231, 279, 281,
321, 327, 344
Ganga (*Gaṅgā*), 213
Gáruḍa (*Garuḍa*), 344
Gaválgana (*Gavalgana*), 49, 51
Ghatótkacha (*Ghatotkaca*), 43
ghee, 201
gods, 18, 63, 67, 79, 91, 93, 97,
161, 223, 345
abode of the, 79
fighting demons, 31, 65, 111,
115, 129, 255
king of the, 175, 239
of wind, 159
Gótama (*Gotama*), 43, 73, 107,
139, 171, 209, 251, 327, 343,
345
Go-vinda (*Govinda*), 57, 73, 199,
279, 343
grief, 15, 16, 23, 31, 33, 37, 49, 65,
257, 333, 335
Gúhyaka (*Guhyaka*), 141
Hástina-pura (*Hāstinapura*), 335,
337
heaven, 63, 67, 79, 81, 95, 149,
205, 231, 259
Hímavat (*Himavat*), 81, 87, 113
horse, 35, 57, 61, 69, 105, 109, 111,
113, 115, 117, 119, 121, 123,
125, 133, 135, 137, 139, 141,
155, 159, 167, 173, 185, 187,
189, 195, 197, 199, 207, 209,
217, 219, 221, 225, 227, 229,
237, 241, 243, 245, 249, 253,
255, 257, 259, 261, 263, 265,
267, 269, 271, 273, 279, 281,
285, 287, 291, 297, 301, 303,
305, 307, 309, 311, 313, 317,
321, 323, 325, 327, 331, 335,
337
bear-colored, 139
Gandhára, 317
Sindhu, 105
white, 67, 71, 279, 285
Hrídika (*Hṛdika*), 69, 107, 207,
209, 241, 245, 255
Hrishi-kesha (*Hṛṣīkeśa*), 73, 75,

INDEX

- 225, 344
humiliation, 22, 344
illusion, 141
Indra (*Indra*), 47, 67, 69, 81, 91, 135, 147, 169, 193, 195, 199, 203, 209, 233, 235, 279, 281, 297, 307, 343, 345–347
infantry, 57, 59, 61, 65, 103, 109, 111, 113, 133, 135, 137, 185, 261, 269, 271, 279, 297, 301, 321, 325
Ishāna (*Īśāna*), 201, 347
jackal, 45, 267
Jaitra (*Jaitra*), 293
Jala-sandha (*Jalasandha*), 43, 45, 273
Jamad-agni (*Jamadagni*), 277, 348
Jambha (*Jambha*), 153, 235, 295, 346
Janam-ējaya (*Janamejaya*), 31, 35, 342
Janārdana (*Janārdana*), 273, 275, 277
javelin, 111, 157, 261, 267, 311, 319, 321, 327
Jayad-ratha (*Jayadratha*), 43, 45, 67, 69, 71, 81, 275, 301
Jayat-sena (*Jayatsena*), 87, 293
Kailāsa (*Kailāsa*), 141, 143, 346
Kambōja (*Kāmbōja*), 35, 43, 107, 275
Karna (*Karṇa*), 15–20, 23, 24, 31, 35, 43, 45, 51, 55, 57, 67, 71, 81, 87, 95, 97, 99, 105, 107, 109, 121, 125, 127, 179, 225, 273, 301, 342, 348
karnikāra (*karnikāra*), 229
Kashi (*Kāśī*), 43
Kāurava (*Kaurava*), 14–19, 21, 22, 24, 31, 43, 65, 73, 81, 95, 103, 129, 133, 135, 167, 179, 207, 221, 231, 235, 239, 243, 257, 269, 271, 273, 275, 279, 281, 285, 287, 289, 291, 293, 311, 315, 327
Kékaya (*Kekaya*), 245
Késhava (*Keśava*), 75, 99, 139, 321, 337
kim-shuka (*kiṃśuka*), 22, 115, 145, 187, 293
kingdom, 75, 77, 79, 275, 277, 329
of others, 79
of the Pāndavas, 14, 22
Shal-ya's, 91
Yama's, 129, 133, 169, 257
Yudhi-shthira's, 14, 75
kingship, 67, 73, 81
kovidāra (*kovidāra*), 61
Krauncha (*Krauñca*), 203, 347
Kripa (*Kṛpa*), 37, 43, 51, 65, 73, 87, 103, 137, 147, 149, 171, 177, 185, 195, 207, 209, 243, 251, 255, 287, 289, 291, 299, 301, 327, 331, 343, 345
Krishna (*Kṛṣṇa*), 18, 20, 61, 63, 67, 69, 73, 75, 93, 97, 163, 177, 179, 223, 225, 229, 275, 279, 299, 301, 303, 327, 329, 342–344, 347, 348
Krita-varman (*Kṛtavarman*), 37, 43, 51, 69, 87, 103, 107, 137,

139, 149, 171, 177, 185, 207,
 209, 239, 241, 243, 251, 255,
 287, 289, 291, 299, 301, 327,
 331
 krosha (*krośa*), 329
 kshátriya (*kṣatriya*), 189
 Kshattri (*Kṣattrī*), 37, 39, 223, 315,
 325, 342
 Kshema-dhurti (*Kṣemadhūrti*),
 239
 Kubéra (*Kubera*), 141, 346
 Kunti (*Kuntī*), 20, 23, 57, 59, 135,
 137, 151, 177, 185, 187, 197,
 223, 225, 255, 257, 273, 297,
 299, 305
 Kunti-bhoja (*Kuntibhoja*), 43
 Kuru (*Kuru*), 22, 31, 37, 55, 57,
 63, 65, 91, 97, 107, 109, 111,
 115, 119, 173, 183, 193, 199,
 203, 205, 209, 239, 257, 259,
 261, 265, 267, 299, 311, 319,
 335, 337
 Kuru-kshetra (*Kurukṣetra*), 15
 kusha (*kuśa*), 189
 Lákshmana (*Lakṣmaṇa*), 67
 lance, 111, 141, 147, 157, 243, 259,
 261, 311, 321, 327, 346
 libation, 201
 life-breath, 307
 lion, 45, 55, 69, 97, 121, 125, 175,
 189, 197, 207, 219, 305, 317
 love, 21, 41, 203
 lover, 203
 mace, 14, 59, 115, 139, 141, 143,
 145, 147, 157, 167, 177, 227,
 235, 237, 261, 279, 287, 291,
 315, 325, 329

Mádhava (*Mādhava*), 51, 97, 159,
 179, 191, 243, 273, 277, 291,
 301, 343, 347
 Madhu (*Madhu*), 277, 301
 Madra (*Madra*), 17, 21, 35, 51, 91,
 93, 95, 97, 99, 103, 105, 107,
 109, 117, 119, 127, 133, 135,
 139, 141, 143, 145, 147, 149,
 151, 153, 157, 159, 161, 173,
 175, 177, 179, 181, 183, 185,
 187, 189, 191, 193, 195, 197,
 199, 201, 203, 205, 207, 213,
 215, 217, 219, 221, 223, 225,
 259, 301, 343
 Mádraka (*Madraka*), 17, 19, 213,
 215
 Madri (*Mādrī*), 24, 59, 61, 107,
 117, 123, 127, 135, 151, 153,
 173, 183, 191, 195, 213, 223,
 225, 231, 247, 287, 315, 319,
 343
 Mágadha (*Magadha*), 43, 47
 Mágnavat (*Maghavat*), 97, 135,
 183, 345
 Mahéshvara (*Maheśvara*), 141
 Maináka (*Maināka*), 227
 mākara (*makara*), 213
 medicine, 75, 275
 merit, 205
 Meru (*Meru*), 87
 meteor, 135, 141, 199, 257
 mleccha (*mleccha*), 231
 moon, 67, 87, 179, 271, 297
 music, 93
 instruments of, 103, 143, 147,
 183, 209

INDEX

- Naga-pura (*Nāgapura*), 303
 Nákula (*Nakula*), 24, 119, 121,
 123, 125, 127, 137, 153, 155,
 157, 159, 171, 173, 177, 197,
 247, 251, 283, 299, 313, 343
 Námuchi (*Namuci*), 99, 195, 345
 Nara (*Nara*), 29
 Naráyana (*Nārāyaṇa*), 29, 47
 oblations, 203
 offerings, 203
 omen, 16, 135, 257, 259
 Pancha-janya (*Pāñcajanya*), 67,
 343
 Panchála (*Pañchāla*), 33, 35, 43,
 51, 61, 91, 95, 99, 109, 159,
 167, 177, 181, 183, 191, 213,
 215, 221, 235, 237, 239, 241,
 245, 257, 261, 265, 283, 285,
 287, 289, 291, 299, 301, 323
 Pándava (*Pāṇḍava*), 14–16, 18, 19,
 22, 24, 31, 33, 35, 37, 41, 43,
 45, 51, 55, 61, 63, 65, 69, 71,
 73, 75, 77, 79, 81, 87, 89,
 91, 93, 95, 99, 103, 107, 109,
 117, 119, 121, 123, 127, 129,
 133, 135, 137, 139, 147, 149,
 151, 153, 159, 161, 165, 167,
 171, 173, 175, 177, 179, 183,
 187, 197, 205, 209, 213, 215,
 217, 219, 221, 223, 225, 227,
 229, 231, 233, 235, 239, 241,
 245, 249, 255, 257, 259, 261,
 265, 267, 269, 271, 275, 283,
 285, 287, 289, 291, 295, 297,
 301, 303, 307, 309, 311, 313,
 315, 319, 321, 323, 325, 327,
 329, 335, 344
 Pandu (*Pāṇḍu*), 14, 23, 73, 75, 95,
 119, 123, 125, 129, 133, 135,
 139, 147, 151, 157, 159, 167,
 185, 191, 199, 213, 217, 223,
 225, 233, 239, 245, 259, 265,
 291, 301, 305, 319, 323, 331
 Pandya (*Pāṇḍya*), 45
 Parashu-rama (*Paraśurāma*), 348
 parasol, 113, 115, 165, 271, 299,
 317, 319
 Parjánya (*Parjanya*), 153, 189, 271,
 346
 Partha (*Pārtha*), 43, 65, 75, 95,
 137, 143, 163, 165, 167, 177,
 193, 209, 219, 229, 247, 279,
 305, 333, 343
 Páurava (*Paurava*), 45
 peace, 15, 41, 71, 73, 77, 273, 275,
 344
 Phálguna (*Phālguna*), 301, 348
 pike, 267
 Prabhádraka (*Prabhadra*), 35,
 95, 135, 171, 299
 Prásthala (*Prasthala*), 305
 Prishata (*Pr̥ṣata*), 57, 59, 169, 171,
 209, 225, 227, 245
 Pritha (*Pr̥thā*), 41, 43, 55, 57, 61,
 73, 93, 99, 105, 109, 119, 151,
 163, 165, 167, 175, 177, 181,
 187, 191, 205, 213, 223, 225,
 231, 279, 283, 299, 305, 323,
 343
 Puru (*Puru*), 273
 Radha (*Rādhā*), 17, 23, 105, 273,
 348
 rage, 33, 43, 59, 93, 109, 125, 137,

- 139, 157, 167, 169, 185, 187,
 199, 201, 227, 241, 255, 283,
 293, 297, 303, 307
 rainbow, 203
 rákshasa (*rākṣasa*), 346
 Rama (*Rāma*), 143
 Ravi (*Ravi*), 293
 righteousness, 225
 king of, 20, 31, 105, 117, 135,
 149, 151, 153, 155, 157, 161,
 171, 179, 183, 187, 197, 199,
 201, 203, 205, 247, 257, 277
 son of, 19, 99, 119, 151, 153, 155,
 157, 159, 191, 193, 195, 213,
 249, 255, 342
 Rishya-shringa (*Ṛśyaśṛṅga*), 43,
 47
 Rudra (*Rudra*), 165, 185, 201, 245,
 347
 sacrifice, 79, 81, 245, 342
 sacrificial fire, 203
 Saha-deva (*Sahadeva*), 22, 24, 137,
 139, 153, 155, 157, 159, 173,
 177, 189, 195, 247, 249, 259,
 261, 265, 299, 303, 305, 309,
 311, 313, 315, 317, 319, 321,
 343
 Samsháptaka (*Samśaptaka*), 35,
 47, 107, 129, 169
 Sánjaya (*Sañjaya*), 15, 16, 22, 33,
 35, 39, 41, 47, 49, 51, 55, 65,
 73, 87, 93, 95, 103, 105, 109,
 111, 119, 133, 143, 153, 161,
 169, 177, 189, 213, 217, 219,
 231, 239, 245, 255, 269, 279,
 281, 291, 299, 309, 321, 325,
 327, 329, 331
 Sarásvati (*Sarasvatī*), 29, 81
 Sátvata (*Sātvata*), 87, 97, 175, 239,
 241, 243, 287, 291, 301, 347
 Satya-karman (*Satyakarman*),
 305
 Sátyaki (*Sātyaki*), 37, 43, 59, 61,
 71, 95, 97, 107, 127, 151, 153,
 155, 157, 159, 171, 173, 175,
 181, 183, 189, 207, 209, 213,
 225, 231, 239, 241, 243, 247,
 251, 291, 299, 327, 343, 346,
 347
 Satya-sena (*Satyasena*), 121, 123,
 125
 Satyēshu (*Satyēṣu*), 305
 Savya-sachin (*Savyasācin*), 31, 55,
 61, 69, 167, 279, 285, 321
 scripture, 31, 93
 season
 rainy, 111, 129, 249
 summer, 135, 165
 winter, 69
 Shaka (*Śaka*), 35, 43, 107
 Shakra (*Śakra*), 33, 113, 169, 177,
 223, 235, 251, 342
 shákuni (*śakuni*), 215, 217
 Shákuni (*Śakuni*), 14, 16, 22, 35,
 43, 47, 59, 87, 107, 137, 177,
 183, 215, 225, 231, 249, 259,
 261, 265, 269, 271, 301, 303,
 309, 311, 313, 315, 317, 319,
 321, 337, 343, 347
 Shalva (*Śālva*), 231, 233, 235, 237,
 239, 275
 Shalya (*Śalya*), 91, 95, 14–22, 24,
 31, 35, 43, 49, 87, 89, 91, 93,

INDEX

- 97, 99, 103, 105, 107, 117,
119, 127, 133, 135, 137, 139,
141, 143, 145, 147, 151, 153,
155, 157, 159, 161, 171, 173,
175, 177, 179, 181, 183, 187,
189, 191, 193, 195, 197, 199,
201, 203, 205, 209, 213, 221,
273, 301, 343, 345, 346
Shámbara (*Śambara*), 97, 175, 183,
345
Shántanu (*Śantanu*), 17, 273, 275,
347
Sharádvat (*Śaradvat*), 73, 207,
209, 255, 289, 331
shata-ghni (*śataghñī*), 157
Shataníka (*Śatānīka*), 283
Shatáyush (*Śatāyus*), 43
shield, 19, 121, 197, 297
Shikhándin (*Śikhandīn*), 19, 35,
45, 51, 61, 77, 95, 97, 107,
117, 135, 171, 177, 197, 213,
215, 225, 237, 245, 257, 283
Shini (*Śini*), 135, 157, 181, 191,
197, 207, 215, 237, 239, 241,
243, 251, 299, 327, 346, 347
Shiva (*Śiva*), 89, 143, 344, 347
Shrutánta (*Śrutānta*), 293
Shrutárvan (*Śrutarvan*), 293, 295,
297
Shrutáyudha (*Śrutāyudha*), 273
Shrutáyush (*Śrutāyus*), 43, 45,
273
siddha (*siddha*), 95, 153, 219, 249,
269, 277
sin, 63, 277
 major, 103
 minor, 103
Sindhu (*Sindhu*), 105
Skanda (*Skanda*), 18, 89, 91, 203,
345, 347
snake, 39, 55, 169, 177, 203
 female, 141
 poisonous, 125, 137, 141, 151,
155, 167, 179, 305, 321, 323
Soma-datta (*Somadatta*), 43, 45,
275
Sómaka (*Somaka*), 18, 33, 93, 99,
107, 135, 139, 181, 191, 213,
233, 245
son of Drona (*Draṇa*), 37, 91,
103, 137, 149, 161, 165, 167,
169, 177, 185, 189, 249, 299,
327, 331
spear, 21, 111, 115, 125, 135, 169,
185, 199, 201, 203, 261, 267,
269, 279, 305, 311, 315, 319,
321, 327, 346
Srínjaya (*Śrñjaya*), 18, 93, 111, 115,
159, 233, 235, 237, 245, 323
staff, 139
Sthanu (*Sthanu*), 87, 344
Subáhu (*Subāhu*), 43
Súbala (*Subala*), 35, 43, 47, 103,
107, 137, 149, 223, 249, 251,
261, 265, 269, 271, 285, 289,
291, 301, 303, 309, 311, 313,
315, 317, 319, 321, 327, 347
Sudákshina (*Sudakṣiṇa*), 43, 45
Sudársha (*Sudarśa*), 299
Sudárshana (*Sudarśana*), 303,
307
Sujáta (*Sujāta*), 293, 295
Súratha (*Suratha*), 167, 169

Surya (*Sūrya*), 23
Sushárman (*Suśarman*), 303, 305,
307
Sushéna (*Suśena*), 87, 121, 123,
125, 127
Suta-soma (*Sutasoma*), 125, 127
Su-yódhana (*Suyodhana*), 31, 33,
273, 275, 277, 301, 342
sword, 59, 75, 121, 139, 197, 265,
267, 269, 297, 311, 315, 327
thunderbolt, 141, 143, 145, 169,
185, 193, 203, 233, 239, 279,
281, 307, 315, 347
tiger, 87, 97, 121, 183, 193
time, 139
Tri-garta (*Trigarta*), 43, 47, 107,
161, 301, 305
Tvashtri (*Tvaṣṭr*), 201, 347
Ugráyudha (*Ugrāyudha*), 47
Ulúka (*Ulūka*), 35, 47, 107, 137,
251, 301, 309, 313, 315, 343,
347
umbrella, 119, 213
Úshanas (*Uśanas*), 87
Uttamáujas (*Uttamaújas*), 35
Vaisham-páyana (*Vaiśampāyana*),
31, 37, 39, 49, 342
vaishya (*vaiśya*), 335
valor, 65, 81, 95, 179
Vāsava (*Vāsava*), 99, 141, 143, 181,
233, 295, 345
Vāsu-deva (*Vāsudeva*), 37, 45, 51,
77, 95, 97, 165, 305, 342
Veda (*Veda*), 79, 89, 201
vengeance, 77
Vicitra-virya (*Vicitravīrya*), 73,
344

victory, 17, 63, 89, 91, 93, 99, 109,
117, 149, 157, 179, 181, 183,
219, 221, 229, 231, 257, 261,
263, 267, 269, 271, 313, 317,
321, 345
Vidura (*Vidura*), 33, 37, 39, 51,
275, 277, 325, 335, 337, 339,
342
Vijaya (*Vijaya*), 149, 346
Vikárna (*Vikarṇa*), 17, 49, 273
virtue, 17, 89, 205, 275
Vishnu (*Viṣṇu*), 343, 347
vital organs, 201, 203
Vivásvat (*Vivasvat*), 141, 346
Vivímsha (*Vivimśa*), 49
vows, 79, 89, 181
Vrikódara (*Vṛkodara*), 55, 57, 59,
137, 141, 143, 171, 185, 287,
307, 343
Vrishasena (*Vṛṣasena*), 35
Vrishni (*Vṛṣṇi*), 207, 241, 277,
303
Vritra (*Vṛtra*), 153, 209, 346
warfare
elephant, 45
rules of, 59
skill in, 167
Yadu (*Yadu*), 143
Yama (*Yama*), 75, 111, 129, 133,
139, 169, 171, 199, 233, 239,
257, 287, 297, 307, 311, 344,
346
Yávana (*Yavana*), 35, 43, 107
Yudha-manyu (*Yudhāmanyu*),
35
Yudhi-shthira (*Yudhiṣṭhira*), 342

INDEX

- Yudhi-shthira (*Yudhiṣṭhira*), 14,
15, 18–21, 65, 73, 75, 77, 97,
99, 107, 119, 127, 133, 135,
137, 139, 151, 153, 155, 157,
159, 173, 177, 179, 181, 183,
185, 187, 189, 191, 193, 195,
197, 199, 201, 203, 205, 209,
213, 215, 219, 221, 223, 225,
229, 247, 249, 255, 257, 259,
265, 271, 287, 301, 303, 335,
337, 339, 343
Yuyudhána (*Yuyudhāna*), 215,
243, 347
Yuyútsu (*Yuyutsu*), 333, 335, 337,
339